THE BOOK OF INSTRUCTION IN THE ELEMENTS OF THE ART OF

ASTROLOGY

By

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AL-BIRUNI

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mry more a structure for the life of the life of the life of the structure of the law of

347. Taba'l' al-buruj kaif hiya. And first we shall deal with the relation of the signs to the characteristics of the four NATURE OF THE SIGNS elements, separately and in combination.

As to the nature and temperament of the signs if they are written down in two rows, upper and lower, the first sign above and the second below it, and so on to the last, all those of the upper row are hot and those of the lower cold, while the pairs so arranged are alternately dry and moist.

A des train being a pour sorrested our

Preface, India, p. 25. "That he believed in the action of the planets on the sublumary world I take for certain; though he nowhere says so. It would hardly be intelligible why he should have spent so much time and labour in the study of Greek and Indian Astrology if he had not believed in the truth of the thing." of. Chron. p. 217. He apparently also shared the general belief in the efficacy of charms end talismans, but his contemporary Avicenna is very contemptuous in his refutation of Astrologers. Risalah fi radd al-munajjimin. of Mehren p. 237, Homenaje a D. Fr. Codera. Bardesunes, a Syrian Philosopher in the 2nd half of the 2nd century, condemned astrology in plain and weighty terms. lune also Apports laine to

4.3.4	Dry	Moist	Dry	Moist	Dry ·	Moist
		Comini		Libra	Sagittarius	Aquarius
Cold	Teurus	Cancer	Virgo	Scorpius	Capricornus	Pisces

When therefore you know the active virtues of a sign whether heat or cold, and the passive virtues, whether dryness or moisture, it will not be concealed from you what particular element of the world and what particular humour of the body each sign resembles. Each sign that is hot and dry is related to fire and yellow bile, each that is cold and dry, to earth and black bile, each that is hot and moist to air and blood and each that is

cold and moist to water and phlegm.

The Hindus regard as moist signs Pisces, the hinder half of Capricorn and the anterior half of Aquarius for reasons given above in speaking of their representations, viz. that the hinder end of Capricorn is fish-like, and that of Aquarius water. They do not however recken Scorpius as belonging to the moist signs, but count it with the aerial ones, while Cancer holds an intermediate position, sometimes being regarded as watery, sometimes as aerial according to circumstances.

348. Fama al-dhakar minha wa'l-unthá. All the hot signs are male and the cold female. The planets are powerful in those signs which MALE AND FEMALE resemble them in nature and sex, but they partake of the nature of the signs in which they are situated so that a planet obviously male shows a tendency to femaleness by being in a female sign. The Hindus say that all the odd, i.e. male signs are unlucky and the female signs lucky.

349. Femā al-nahārī minhā wa mā al-lailī. There is a general agreement that all the male signs are diurnal and the female nocturnal. The DIURNAL AND NOCTURNAL diurnal planets are powerful in the day signs and the

Corrected to posterior in P but not in A.

nopturnal in the night ones. In the Greek bizIdhajl it is stated that according to some Aries, Concor, Leo and Sagittarius are day signs and their nadirs Libra, Capricorn, Aquarius and Gemini are night ones, while the remainder partake both of day and night. The Hindus believe that Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn are powerful at night, the six others by day.

350. Fama al-maqtu ah al-a da. Aries, Taurus, Leo and Pisces are described as maimed, the first three because their feet are out off at the hoofs MAIMED and plaws, and Taurus in addition because it is only half an ox out in two at the navel, while Pisces is included on account of the absence of limbs.

351. Fama al-muntagibah wa ghayr al-muntagibah.

Aries, Libra and Sagittarius are described as erect constellations in the books, the others are not ERECT AND referred to in this regard, but the Hindus OTHERWISE always say that Aries, Taurus, Cancer, Sagittarius and Capricornus are asleep and represent them recumbent, while Leo, Virgo, Libra, Scorpius and Aquarius are erect, 2 and Gemini and Pisces recline on one side. Their intention in this matter is unknown to me, for the position of the figures in the constellations is of no importance, and they offer no evidence to the contrary.

352. Fama al-insiyyah wa ghayrha. The following signs are represented as human: Gemini, Virgo, Libra and half of Sagittarius and Aquarius. Such is HUMAN AND the case in the figures shown above OTHERWISE with the exception of Libra, but when Libra is represented in the act of weighing, a

I am indebted to Professor Nallino for the interpretation of this word, to the proper pointing of which AL comes nearest. It is the Pahlawi vizidhak (N.P. guzīda) 'chosen' - Ανθολογίαι (of Vettius Valens) one of the Greek works which reached the Arabs through a Pahlawi translation. See Nallino, Nemoirs presented to Prof. E.G. Browne p. 351 and see reference to India I, 158. My first Latin book was a 'Delectus', never associated with the name of a compiler. Cf. Grund. iran. phil. p. 303. Valens also appears later as

2 On their heads A P but corrected margin, 'alá sagha.

human or bird figure suspends the balence or simply a human hand. The four-footed figures are Aries, Taurus, and Loo, while the hinder half of Sagittarius, sometimes the front half (of Capricorn on the analogy of Taurus^A) are also so reckened. Then of these Aries and Taurus have cloven feet, Loo claws and Sagittarius hoofs: Again the people generally from youth up entertain certain ideas as to the signs, such as that Leo, Scorpius, Sagittarius and Capricorn (Pisces^A) suggest beasts of prey; Gemini, Virgo, Pisces and the hinder two-thirds of Capricorn, birds; Cancer, Sagittarius, Scorpius and Capricorn, reptiles; and Cancer, Scorpius and Pisces, aquatic animals.

THE MINTERS SERVIN

The Hindus have a redundancy of interpretations of this kind; they say that the human signs are Gemini, Virgo, Libra (the fore part of Sagittarius) A and the hinder half of Aquarius, all of which they describe as bipeds, while the quadrupeds are Aries, Leo, the hinder half of Sagittarius, and the fore part of Capricorn. Reference has already been made to their ideas as to watery and aerial signs.

353. Famā al-muşawwitah minhā wa ghayr almuşawwitah. Geminī, Vīrgo and Libra are loud-voiced,
of these Gemini is capable
VOICED AND VOICELESS of speech; Aries, Taurus
and Leo are half-voiced,
Capricorn and Aquarius are weak-voiced, while
Cancer, Scorpius and Pisces are voiceless.

contains . T. H. desider leading and pl st . Incress associated to bee territor and restrict to the property a leader.

S On that we will be but corrected margin, with august

Knowledge as to voice and speech is essential as to whether in a difficulty indications in these signs are harmful or the reverse.

354. Famā al-walūd minhā wa'l-raqIm wa ghayrhum. Indications of the signs as to families. The watery signs Cancer, Scorpius, Pisces FERTILE AND BARREN and the hinder half of Capricorn favour large families: Aries. Taurus, Libra, Sagittarius and Aquarius small ones. while the first part of Taurus, Leo, Virgo and the first part of Capricorn indicate sterility. The production of twins is specially in charge of Gemini, but also is favoured by Virgo, Sagittarius and Pisces, and sometimes by Aries and Libra and the last part of Capricorn. (The fore perts of Capricorn and Scorpius indicate hermaphroditism^A) In consequence of what we have said Aries and Libra are described as being of two natures, as are also Capricorn and SagittariusA. Virgo is called mistress of three forms, and Gemini as many-faced, because they denote not only twins but three or more children.

355. Fama al-halha fi'l-nikah. With regard to marriage, Aries, Taurus, Leo, Capricorn indicate eagerness therefor, for Libra and RELATION TO Sagittarius much the same can be said.

MARRIAGE With regard to the conduct of women, Taurus, Leo, Scorpius and Aquarius denote reserve and abstinence; Aries, Cancer, Libra and Capricorn corruption and bad conduct, while Gemini, Virgo, Sagittarius and Pisces denote a mean in this regard; of the four Virgo is the most virtuous.

356. Fama al-buru 1 al-murlimah dhawat al-hamm.

Leo, Scorpius and Capricorn are dark and anxious,

and there is a suspicion of trouble

DARK AND in Virgo and Libra.

ANXIOUS SIGNS

Attitute the contract of the c

BULLETING SE NO SOLING TO BULL TRINGERALTING

357. Fama dalālathā 'alā jihāt al-alam. Aries denotes the middle of the East, Leo a point to the left of

that towards the North, and Sagit-RELATION TO POINTS tarius one to the right towards the OF COMPASS South; similarly with each of the other triplicities. Thus Taurus

indicates the centre of the South, Virgo a point to its left towards the East and Capricorn one to the right and West. Gemini occupies the centre of the West, Libra a point to

its left

and North,

is in tho oentre of the North,

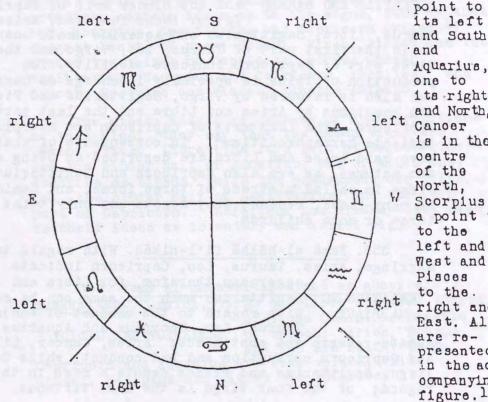
Scorpius a point * to the left and West and Piaces to the.

right and East. All

presented in the aoompanying

figure.1

are re-



358. Famā dalāhathā falā al-riyāh. A wind coming. from a quarter associated with a particular sign is also associated with that sign thus the RELATION TO WINDS East wind with Aries, the West with Cemini, the South with Taurus and the North with Canoor. Similarly with the intermediate quarters, a S.E. wind is related to Virgo or to Sagittarius according as it is nearer S. or E.

I Which is corrected from the figure in PL and PP where the fiery (E.), and airy (W.) triplicities have changed places. AO AO1 PL1 correct. (S) earthy, (N) watery.

359. Famā dalālāthā 'alā a'dā al-insān. The following are the various parts of the body which are related to the several signs.

RELATION TO The head and face to Aries, the PARTS OF BODY neck and windpipe to Taurus, the arms and hands to Gemini, the chest, breasts, sides, stomach and lungs to Cancer, the heart to Lee, the womb with its contents to Virgo, the back and buttocks to Libra, the genitals to Scorpius, the thighs to Sagittarius, the knees to Capricorn, the shanks to Aquarius and the feet and heels? to Pisces 1

In this matter there is much confusion in the books, for according to some, not only the head and face but also the bowels are governed by Aries. The analogy in this case does not seem to be clear. But it is clear in the saying of a Brahman that if we imagine the zodiac to be a man, with Aries the head and the soles of the feet directed towards it, then the allocation of the parts of the body according to the Hindus conforms with what we have said above except that the face is given to Taurus.

The signs are also indicative of the various diseases of man, of his complexion, figure, face, and the like, they also govern localities and countries, and denote various matters regarding enimals, fire, water, etc. To facilitate study these are set down in the accompanying tables.

But God is All-knowing.

The above matter is repeated in the column (360°) adjacent to 360 which is not reproduced in translation.

i						
	360°	Dalalat al-buruj rala'l-akhlag wa'l-siyar. INDICATIONS OF THE SIGNS AS TO MORALS & MANNERS				
1	~	Laughing and talkative, kingly and haughty, fond of poetry, sharp-tongued, lustful, brave.				
2	8	Of good judgment, negligent, a liar, a cheat, lust- ful and a fool.				
3	I	Generous, chaste, excelling in games, fond of philosophy and astronomy, munificent, violent, and a hafiz (has the Qur'an by heart).				
4	00	Indolont, dumb, fickle and changeable.				
5	Ω.	Kingly, formidable, sharp-tongued, hard-hearted, litigious, knavish, many troubles, a sinner, forgetful, powerful by nature, bold.				
6	JŲ.	Liberal, good manners, truthful, well-informed, pious, a judge, thoughtful, lively, playful, fond of dance and music, a hafiz.				
7	·	Thoughtful, polite, generous, indolent, cowardly, just judge, plebeian, excited in speech, a musician and singer, a hafiz.				
8	m	Generous by nature, anxious, deceitful, bold, rough morose, sharp-tongued, a slayer, a hariz, a fool, indolent, pleased with himself, bold.				
9	*	Kingly, reticent, liberal, tricky, prejudiced, a capable mathematician, surveyor, thoughtful about the next world, fond of horses, particular as to food, drink and clothing, virile.				
10	35	Arrogant, false, cholerio, impetuous, changeable, ovil-thinking, anxious, quarrelsome, opinionativa, fond of games and life, orafty, forgetful, shaqq, bold.				
11		Well-disposed, chaste, eager to accumulate riches, eager for magnificence and manliness, a gourmet, bad-hearted, inert, indolent, restful, too anxious about worldly affairs.				
12	X	Good disposition, generous, elegant, lustful, un- stable in his opinions, of good faith, medicore in business, tricky and deceitful, liable to err, forgetful, foolish, bold.				

The adjacent column in text repeats part of 359.

		The state of the s
Sg.	361	'Ala'l-hilyah wa'l-surah.
		AS TO FIGURE AND FACE
1		Medium height, thin, short-sighted, glance upcast,
	Y	eyes dark, or gray, or dark gray, nose and ears
		large, ugly mouth, hair curly and reddish.
2	4	Tall, broad forehead, eyebrows short, eyes black,
57.0	B	the whites small, downcast, nose broad, the point
-71	0	upturned, large mouth, thick lips, hair black,
_		neck strong.
3	TT	Medium height, good appearance, erect, fine
	II	beard and face, sharp-sighted, broad-shouldered,
		shanks long in comparison with fore-arm.
4		Moderate height, limbs thick rather long, hair
	0_0	fine brown, nose crooked, teeth uneven, downcast
5		look, corpulent, shanks longer than fore-arms.
5		Full height, broad face, thick fingers, slender
	0	thighs, hip bigger, good-looking, gray-eyed,
T.D	25	accustomed to wine, large nose, wide mouth,
		(teeth separated from each other), chestnut hair, A prominent belly.
6	HA AT	Liedium stout inclining to tall, long hair, moles
0	mo	on chest and abdomen, broad shoulders and chest,
	Juk	flat-nosed.
7		Moderate size, good-looking, colour inclined to
	~	brown and yellow, gray eyes, good nose, distinct-
		ive marks on neck and waist, good feet.
8		Head erect, good-looking, eyes small, whites yel-
0		low, face round, forehead narrow, hair coarse,
-	m	slender thighs and ankles broad chest and shoul-
213		ders, broad nose, peunch and a mark on the back.
9		Light, tall, good-looking especially from backA
0.513	1	front view, good eyes, long beard, coarse nose,
77.34	7	complexion red, belly large, shanks longer than
-		thighs, marks on arms and legs.
10	10	Body slender erect, fine figure, face goat-like,
-	76	wide gray eyes, ears crooked, long beard, little
100	10	hair, thin legs, active gait, handsome.
11		Medium height, tending to tall, forehead narrow,
3	···	leyes dark gray, black, the black part wider than
	-	the white, coarse lips, downoast look, body well
ELU	-0.5	filled out, legs unequal, good-looking, broad chest
12	X	Good figure, delicate joints, smooth skin, fine
- 48		face, medium stature, fairly broad chest, narrow
	1	shoulders, small head, narrow forehead, looks
		down, black eyes, handsome.
	5	

Γ	362-3	364 Dalalat Tala al-alwan, Tala tabqat al-nas
		wa aşhab al-sinarat.
1		COLOURS, Indications of the signs as
	71.3	CLASSES to colours 362
		AND Hindu opinion 363
		ARTISANS Professions, trades &o 364
1		White and reddish. Reddish white. Kings, bank-
	Y	ers, coiners, blacksmiths, coppersmiths, butchers,
		shepherds, spies and thieves.
2		White and brownish not shining. White. Sell-
	D	ers (TailorsA) and weighers of grain, fisher-
		men, (cobblersh) agents and farmers.
3		Greenish yellow. Pistachio green. Kings, cal-
	II	culators, teachers, hunters, dancers, musicians,
D.	11	
		painters, tailors.
4		Smoke-coloured not quite black. Dark red.
4.5	00	Sailors, (water diviners, swimmers) A and canal-
-		diggers.
5	0	Whitish red. White of clothes, withered vege-
	N	tables. Horsemen, coiners, falconers.
6	-	Whitish yellow. Changing. Vazirs, eunuchs,
	777	secretaries, supervisors, ordinary people,
	11/	dancers.singers.assemblies of men.
7		White tinged black. Black. Magnates and dig-
11.33	_~_	nitaries, privy counsellors, merry-makers, philo-
11.10		sophersA, geometricians, merchants, (grammarians)
	007	devotees.
8	m.	Vacant P.B. and M. Golden. Physicians, en-
	-W.	chanters, magicians, sailors.
9	-	Reddish. Colour of palm fibres. Horse-deal-
3		
		ers, middle-class people, busy-bodies, meddlers
	1 7	with other people's business, (who, although with honest intentions, excite strife) undertake
	17-19	
		their burdensA.
10	7	Colours mixed like a peacock, brown and green.
	16	Piebald, black and white. Hunters and slaves.
11		Yellow, sapphire blue and various colours.
		Bright red turning yellow. Servants, traders,
	1	loss drimmed makens of sloss and lowellong
	644940	ass-driversA, makers of glass and jewellery,
•		Tanodada poopio prato robbers.
12	X.	White. Khaki. Nost revered and religious
		people. The last part of the sign for blind
		men, those who operate on them for cataract
		and sailors.
	-	

¹ PL, AO, AO1.

	365	rAlá-'l-bilad wa'l-nawahi.
		AS TO CITIES AND TERRITORIES
1	Y	Babylon, Fars, Palestine, Adharbai Jan, Alan.
2		Districts of Trug, Mahin, Hamadhan, Mountains of
	R.	Kurdistan, Ctosiphon, Cyprus, Alexandria, Constan-
	0	tinople, Oman, Rai, Farghana, and shares in the
-		control of Horat and Sijistan.
3	II	Egypt, the cities of Barqa, Armenia, Gurgan, Gilan,
	11	Mūcăn and shares in Isfahān and Kirman.
f		Thut part of Annenia Minor which is beyond
	00	Muqan, Parts of Africa, Hajar, Bahrein, Dabil,
-		Marwalrudh, Eastern Khurasan, and shares in
		Balkh and Adharbadgan.
5		Turkestan as far as Cog and Magog, and the
	0	ruined cities there, Ascalon, Jerusalem, Nisibis,
	N	the twin oities, Malatya, Sistan, Makran, Dailam,
		Abrashahr, Tus, Soghdiana, Tirmidh.
6		Andalusia, Syria, Crete, the Euphrates and Meso-
		potamia, Jaramaga, the capital of Abyssinia,
	dil	San'a, Kufa, the cities of Fars in the direction
		of Kirman, and Sistan as far as the borders of
		India.
7		The Greek Empire as far as Tunisia, and upper
	Λ.	Egypt to the confines of Abyssinia, Antioch,
	20	Tarsus, Mecca, Taliqan, Tokharistan, Balkh, Herat,
		Sistan, Kabul, Kashmir and China.
8		The Hijaz country, the desert of Arabia as far
	201	as Yemen, Tangier, Qiyad, Khazaria, Qumis, Amul,
	m	Sariah, Nahawand, Nahrawan, and shares in Turkish
	,	Soghdia.
9		Persian 'Iraq, Dinawar, Isfahan, Rai, Baghdad;
	7	Danbayand, Darband of the Khazars, Jundi-Subur,
	1	shares in Bukhara and Gurgan, the borders of
		the Sea of Armenia, and Barbary as far as Moroco
10	STORE .	Makran and Sind and the river Mihran (Indus)
	76	and the soa between Oman and Hindustan, Eastern
	16.	China, Asia Minor, Ahwaz and Istakhr (Persepolis
11		Southern Iraq as far as Kufa and Hijaz, the
		country of the Copts, the West of Sind and
	-	shares in Fars.
12		Tabaristan and the country north of Gurgan,
~~		Bukhara and Samarqand, shares control in Asia
	关	Minor: Qaliqalal as far as Syria, Mesopotamia,
		Egypt, Alexandria, the sea of Yemen and Eastern
		Hindustan.
1.		Wall II Al

	366	TAla-1-amākin. AS TO PLACES				
1	Υ	Deserts, pasturing places for beasts of burden. Wood-sheds, places where fire is used, thieves' dens, places where jewellery is manufactured.				
2	Mountainous places, orchards, pasture land, a houses for food, cow and elephant sheds.					
3	I	Mountains, hills, mounds, hunting-grounds, river- sides, resorts of acrobats and gamblers and musicians, kings' palaces.				
4	69	Reservoirs, reed-beds, river margins, cultivated places, trees, wells, rivers, and places of worship.				
5	V.	Mountains, fortresses, high sanctuaries, kings palaces, desert places, quarries, barren saltish ground.				
6	Jus	Divans, women's quarters, musicians' houses, threshing floors, cultivated fields.				
7	~	Small mosques and places of worship, castles, cultivation, palm-groves, observatories, plains, orchards, tops of mountains which are cultivated.				
8	m	High places, pools of bad water, prisons, places of grief and mourning, scorpions' holes, deserted places, vineyards, mulberry-groves.				
8	*	Level plains, Magian temples, Christian churches, arsenals, cattle-stalls, lime-pits, irrigated orchards.				
10	74	Castles ancient reservoirs harbours, fire- places, (weeping places), slaves' sleeping places, holes of dogs and foxes, lodgings for strangers. The first part of the sign indicates stone and gravel and water wheels.				
11		Running and standing water, heated bath-water, taverns, brothels, canals and ditches, birds nests and resorts of aquatic birds.				
12	**	Abodes of angels, holy men, Magian priests, mourning places, cane-brakes, lake shores, salt marshes, granaries.				

l AO and AB have yab for bitat.

2 P has sardjha for saharij. Tanks were plastered with sardj, cement.

	367-	
	T KOTA	wa'l-riyah wa'l nairan, al-jawahir wa 1-alat.
12	11 [1]	TREES & CHOPS Indications as to trees & crops 367
-	013 01	WATER WIND & FIRE As to water, wind & fire 368
		JEMELS & TURNITURE As to jewels & furniture 369
1	. X	Fire is used. Copper, iron, lead; hel-
		mets, diadems, crowns and girdles.
2	W	Unirrigated fields, crops from setting out cut-
n=	A	tings Clothes, necklaces, wool, hair,
- 00		collars; sweet fruits, artichokes, bastard saffron.
3	I	Tall trees. Zephyr, gentle winds, animal
	T	spirits. Armlets, bracelets, dirams, dinars,
4		attar; drums, lutes and flutes. Tall and medium trees. Good drinking water,
-	50	rain, running water, and that which comes down
	مے	from the sky. Rice and cane sugar.
5		Tall trees. Torrents, subterranean fires, minerals ex-
0	0	tracted from the ground, cloudy weather. Coats of
	5	mail and cuirasses, tall metal vescals; emeralds end rulies
10	- 6	gold and silver and objects manufactured from them.
6		Sown fields, sowing and planting. All running water.
	me	Mercury; (berries, berbs and the ordinary seeds. OL)
7		Date palms, tall trees, and such as are grown on
	The state of	the top of mountains. Winds which favour trees and
		fruits, which make trees large and spread them; de-
-	10000	notes dark atmosphere. Silks, lutes and drums.
8		Medium sized trees. Running waters, rivers, tor-
	11277.3	rents, underground conduits, black mud and dromed
131	m	land, such articles as are kneaded of clay.
		Precious stones from water, like coral; (drugs),
pi !	32.30 []	sal-ammoniak, water vessels, award, such things as are
		made with fire.
9		Natural streams and heat in the bodies
	4	of animals. Tin, gold, all manufactured articles
	1	arrows and (bows and)OL spears and armour (earthen-
	-	ward garments, armour, nibs (harf) (burnt
		brick and lime depilatory.
10	It	Crops, herbage and the like, such as do not re-
	16	quire to be sown, fruit
11	COL MONE	Tall trees, plantain and ebony, myrobalan and
17	- 100	bellerio myrobalan. Seas, running waters, winds
	****	which stir up the seas, and destroy tall trees
	1115	and herbage; cold fogs. Tools and sites for draw-
		ing water and for building houses, and for dig-
12		ging and planting trees. Cotton, swar, fruit-bearing trees, sandal wood, camphor,
10	大.	edible fruits. First half, medium-sized trees. Stegment
	10.	waters & lakes. Perlamother of pearl, coral; shoes, closs, soles.
		Indept a rame. Tarramount or heart or articles and

1		
	370	Dalālāt talā al-Tillal wa'l-amrād.
		SICKNESS AND DISEASE
1	517*	At first very strong, afterwards weak and
		liable to disorders, especially in the head
	Y	such as baldness, blood to the face, rashes,
- 3		lepra and soab, limbs .worn out, phlegmatic,
		sweet-smelling.
2		At first very strong towards the end lean and
		spare, only moderately subject to disorders, for
	R	the most part of the neck like scrofula, and
		quinsy and points to freckles, ozaena and marks
		on back and breast.
3		Healthy and sweet-smelling body, illnesses not
	I	serious, generally catarrh or gout, not much
1000		distress.
.4		Weak and sickly, gout, oatarrh, cancer, baldness,
	05	eczema, deafness, ringworm, dandruff, leprosy,
		pimples, piles, heaviness in left foot and fingera
5		At first strong, but afterwards weak and liable
	^	to disease, especially of the stomach and pain
	Ω	in the eyes, loss of hair; at first offensive
	0	breath.
6	-	Strong, moderately lean, and slender, sickness
	M	moderate, loss of hair, salr.
7		Limbs strong, sound, middling slender.
	~	
8		At first strong and thickset but at the end of
	m	life weak and sickly, illnesses chiefly deaf-
No.		ness and dumbness, cataract, cancer, eczema,
	الملك	ringworm, leprosy, retention of urine, eunuchism.
9		At first strong, at last weak and sickly, moder-
	.7	ately thin healthy body, gout, catarrh, blindness,
	1	blind of one eye, baldness, epilepsy, superfluous
-		fingers, headache, and marks on the legs.
10		Weak sickly but sound limbs, dear and dumb,
	w	ophthalmia, bleeding, itch, scrofula, cancer, bald-
	n	ness, tumours; the tendency to baldness much
		stronger than under other signs.
11		At first strong, at last weak and sickly, limbs
		sound, diseases of the tongue, jaundice, catarrh,
	===	gout, bilious headache, pain in the eyes, and
	- 2	veins, vertigo, rupture, epilepsy and ozaena.
12		Weak, thin, sickly, especially in limbs, (nerves
	X	atab) gout, sleeping of the limbs, bilious,
	. 1	cozema, ringworm, dandruff, bald, sal, leprosy.
Qê l		catarrh and abundant hair, athith.
. 1		

¹ Such contradictions not infrequent.

(10 rely

	371	"Alg anva" el-baiwanat. AS TO VARIOUS ANIMALS
1	Y	All hoofed animals, wild and domestic such as gosts and sheep; also rams and deer.
2	A	Cows, calves, elephants, gazelles; animals which become attached to man.
3	П	Domestic fowls and such birds as become tame; gazelles and horned vipers.
4	.075	Reptiles, aquatic and terrestrial animals, that are numerous in the desert like beetles; poisonous lizards.
5	N	Wild horses, tame lions, I all animals with claws, black snakes.
6	Jul	Magples, black erows, bulbuls, sparrows, parrots, large serpents.
7	1	Birds, leopards, and Jinn.
8	m	Reptiles, aquatic animals, destructive wild beasts (of prey), many-footed animals like scorpions and wasps (and poisonous insects)OL.
9	Ŧ	Solid-hoofed animals especially pack-horses, mules, asses. There is also an indication of birds and reptiles.
10	74	Kids, lambs, animals that are herded, oreeping things, apes, locusts.
11	22	Bipeds, vultures, sinur for nusur, eagles, beavers, jerboas, sinjāb, sables, ermines, aquatle birds especially black ones.
12	X	Birds, fish, large and small, aquatic carmivora, serpents, scorpions.

578. The sinis al-burd. ON THE YELRS OF THE SIGHS

					also		
		Tears	Months	· Days	Days	Hours	
1	~	15	15	371	4(3)	3 '	
2	ರ	8	3(8)	20	i	16	
5	L	20	20	50	4	4	
4	67	25	. 25	62	5	5	
5	2	19	78	47	3	23	
6	114	20	20	50	4	. 4	
7	~	8	8	20	1	16	
8	III.	15	15	27	5	3	
9	F	12	12	50	2	12	
10	x	27	27	671	5	15	
11	==	30	50	75	6	w 6	
12	t.	12	2(12)	30	2	(12)8	

I Al-afras al-sa bahwa'l siba al-dariyah (like hunting-loopards).

2 No explanation is given of this table. It is arrived at by the second of two methods described in Abd Ma shar's Madkhal f. 253. The years and the months are equal in number to the minor years (437) of the lord of each sign (440) and the days and hours are the same number multiplied either by 5/2 or by 5/24.

No reason is given for the two domisiles of Saturn being al-

no reason is given for the two dominies of Saturn being alllotted different numbers. (They are the same (50) in the Opus
Introd. Venice, 1506 where the four last columns are unexplained.
But Vettius Valens p. 164, gives a reason; he assigns 1/4 of the

①'s great years to == , and 1/4 of the)'s to π κατά
διάμετρον σου fig. 440 and the sum of these forms the great
years of Alγόκερες (read πρόνος. ?).

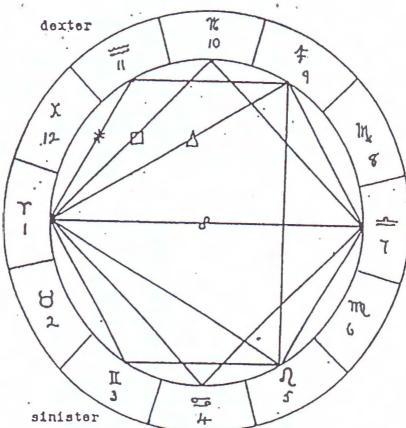
The first method allows a year for every degree of oblique
assension of each sign in any climate and a month for every

escension of each sign in any climate and a month for every five minutes. * The numbers in brackets are the correct ones.

373. Mā al-nazar wa'l-sugut. As the complex must. follow the simple we have now to consider the relations of the signs to each other.

IN ASPECT OR Each sign is in sextile aspect,
INCONJUNCT: tasdIs, to the third and eleventh left
and right of it, and there is a sixth of

the zodiac (60°) between any degree of that sign and the same degree of those named. Similarly the quartile aspect, tarbir, is between a sign and the fourth and tenth left and right, separated by 90°, and the trine, tathlith, between the fifth and ninth, distant 120° and the opposite sign, muqabala, is the seventh, 180°. There are therefore seven signs to which the sign in question



The signs used are of conjunction, opposition, ∞ sextile, ★ quartile, □ trine. △

turns its face and which are CODSequently considered to be bound in aspect to 1t. The two s1gns whioh are each side of the one in quostion and their opposites, viz. the second and twelfth and the sixth and eighth are not in aspoot and are known as incon junct

(saqit).

374. Mā al-buruj al-mutahābbiyah wa'l-mutabāghidah wa'l-muta adiyah. Signs which are in sextile or trine

are friendly to each other, those in quartile unfriendly and that UNFRIENDLY, HOSTILE opposite inimical. Thus Gemini and Aquarius are in sextile to

Aries, Leo and Sagittarius in trine to it, and these are mutually friendly, while Cancer and Capricorn being in quartile and Libra opposite are inimical. The inconjunct signs to Aries are four, viz. Taurus, Virgo, Scorpius & Pisces.

375. Mā tartīb al-nazar. The following is the order in power of the various aspects. The most powerful is

conjunction, i.e. meeting in the same RELATIVE POWER sign, then the opposite, then the dexter l quartile, sinister quartile, dexter trine, sinister trine, dexter sex-

tile, sinister sextile. When there are two aspects the more powerful renders the weaker one incompetent and takes away its power.

376. Hal yuwafiqun al-hind fi dhalika. The Hindus are partly in agreement and partly dissent from this doctrine. They are in agreement in HINDU OPINION regard to the opposite, quartiles and trines, but they say that while a sign looks towards its third, the third does not regard it, and while it does not look to its sixth, the sixth does regard it. They do not apply the term aspect to conjunction, for they say that when one stands erect and looks ahead, one cannot see oneself. With regard to the relative importance of the aspects they say that from a sign towards the third and tenth signs there is a quarter of an aspect, and to the fifth and ninth, half an aspect (|towards the 8th and 4th three quarters of an aspect and to the 7th a complete aspect). They describe the second and

twelfth signs as inconjunct to the first and it to

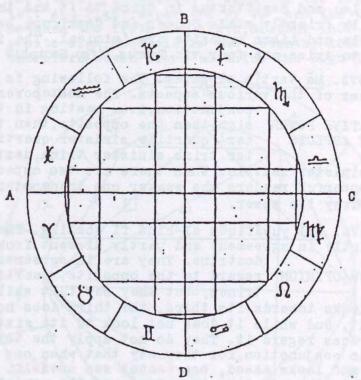
them.

Dexter aspects are those contrary to the order of the signs, so that a planet in Υ casts a dexter quartile to one in Υ , and a sinister quartile to one in \simeq .

377. Hal lilburd; ittifaqat ghayr al-nazar. Two signo equidistant from an equinoctial point fig. 242 are said to be equipollent, because the day RELATIONS hours of each are equal to the night

RELATIONS hours of each are equal to the night DESIDES ASPECT hours of the other, and their ascensions are equal² in all places, 242 such as

Aries and Pisces, Taurus and Aquarius, etc. The correspondence is by inverse degrees, one being north the other



The vertical lines join equipollent signs, the horizontal those corresponding in their course.

ADC. Northern half. CBA. Southern half. DAB. Ascending. BCD. Descending half. The ascending signs according to Vilson are YBI, and because when in them the

sun's declination is increasing.

I !!uttafiqain fi !-qumma - Ισοδυναμουντε of Demophilus. . 2 ίσανάφορα of Ptolemy.

The 30th degree being regarded as destitute of a companion so as to associate odd degrees with odd and even with even. 4 !!uttafiqain fī'l-ţarīqa. ὁμέζωνα of Demophilus Ισοδυναμοῦντα of Ptolemy.

south, the first of Aries being equal to the twenty-ninth of Pisces, 3 and the 10th to the 20th.

and the 10th to the 20th. Two signs revolving in the same parallel, North or South (equidistant from a solstice) are described as corresponding in course (in itinere). their day hours are equal as are their night hours, and their ascensions are identical at the equator, such as Gemini and Cancer, Taurus and Leo. The

of Cancer corresponding to the end of Cemini, and the tenth of the former to the twentieth of the latter. These two relations receive different names in the books, and there is no permanence in such names, but that term

is best which corresponds to the meaning. Abu Machar has called the two signs which have the same presiding planet (8 440) as concordant in itingre, and although this is different from the two kinds of agreement referred to above 1t is a relation which has to be considered. With regard to the agreement which we have spoken of Abu Marshar calls the relation of Aries to Pisces, and of Virgo to Libra by power, and that of Gemini to Cancer and Sagittarius to Capricorn by course, as natural sextiles, although they do not regard each other, but since the nearest aspect to the inconjunct place is the sextile, he has called them by that name. Similarly the relations of Aries to Virgo and Pisces to Libra by course, and those of Gemini to Capricorn and Cancer to Sagittarius by power, he speaks of as natural opposites, although there is here no aspect. But in the quartile aspect it occasionally happens from these agreements as in the case of Taurus to Aquarius and Leo to Scorpius by power, and in that of Taurus to Leo and Scorpius to Aquarius by course, that the disagreeable emmity of the quartile lessens and its evil influence disappears, so that the significance of the relation gains in power, just as the removal of the inconjunction, obscurity and evil from those sextiles and natural opposites also takes place.

From those two correspondences to which we have adverted, power and course, the zodiac is divided into two sets of balves, 1/ northern and southern halves, 2/ ascending and descending halves (serid

tonical and action to be and other and being the Benefit And and

and habit).

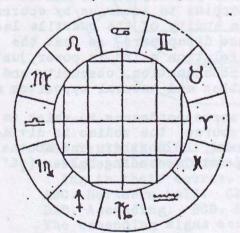
378. Mā nisf al-falak al-sā'id wa'l-hābit. The latter are marked out by the solstices, the ascending half comprising the following signs:

Capricorn, Aquarius, Pisces, Aries,
Taurus, Gemini, and the descending half the nadirs of these.

The Hindus call these halves 'ayana', the ascending 'uttarayana' or north, because although the declination of the sun in this half of the ecliptic is south, yet the sun during the whole of the half keeps its face towards its northern goal. The descending half is called 'dakshayana' or southern by similar reasoning.

Signs of the ascending half are described as signs of short or crooked ascension, because their oblique ascension is shorter than that in the erect sphere, while those of the descending half are said to be signs of long or direct ascension, because their oblique ascension is longer than that in the erect sphere. 242.

The crooked signs are also called 'obedient' and this is due to concordance in course, because when you compare two signs on one parallel, the one belonging to the descending half comes first by the diurnal movement, and the one of the ascending half later; so the former comments the latter, which obeys the command and always follows.



[According to Paulus Alexandrinus. Wittenberg. 1596 p E 3. The commanding signs are from Taurus to Virgo: the obedient signs are connected with them by vertical lines. The beholding signs from Gemini to Aquarius connected by horizontal lines to those they regard. So also Valens p. 24. But Chaucer says l.c. p. 38 "These crooked signs ben obedient to the signs that ben of riht Ascensioun (Cancer to Sagittarius)."]

I The southern signs were formerly called obedient, see Bouché-Leclercq, L'Astrologie Grecque, p.163, as in the diagram from Paulus Alexandrinus, Wittenberg, 1586 p. E 3. For Ptolemy's use of the terms commanding and obeying see Tetrabiblos I. 17. The northern signs command because when the sun is on them, the day is longer than the night. Junctinus I. 69 adheres to Ptolemy's nomenclature.

379. <u>Na al-muthallathat</u>. Those signs whose nature as regards two qualities (# 347) is identical are situated in the zodiac at the angles of

TRIPLICITIES right-angled triangles; they are consequently known as triplicities and are recognised as entities, although three in number, the effects of each being identical or similar. The first triplicity is formed of Aries, Leo and Sagittarius, all of which are fiery in their nature, withering and heavy, while the special domain of each is for Aries, fires in ordinary use, for Leo those present in minerals and plants, and for Sagittarius that which is distributed from the heart of animals throughout the body.

The second triplicity composed of Taurus, Virgo and Capricorn is earthy, generous with its wealth, and the interpretation of its effects is that Taurus is responsible for pastureland which is not sown, Virgo for plants which have neither berries nor seeds and small trees, Capricorn for sown crops and large and tall trees.

Gemini, Libra and Aquarius form the third triplicity which is airy in nature, sending winds abroad, and in detail Gemini is characterized by that quiet air which produces and sustains life, Libra by that which causes trees to grow, fertilizes them and produces fruit, and Aquarius by destructive storms.

The fourth triplicity of Cancer, Scorpius and Pisces is watery in sympathy, Cancer denoting sweet pure water, Scorpius that which is turbid and Pisces that which is stinking, distastoful and alkaline.

380. Mā al-murabba āt wa buruj al-fasul. Quadrants of the zodiao and signs of the seasons. Aries, Taurus and Gemini are vernal, SIGNS OF THE SKASONS changeable, govern childhood, the east and the east wind, the first watch of day and night. Cancer, Leo and Virgo are aestival, restful, govern youth, the south and the south wind and the second watch, Libra,

Scorpius and Sagittarius are autumnal, changeable, govern adult life, the west and its wind, and the third watch, while Capricorn, Aquarius and Pisces are hibernal, peaceful, govern old age, the north and the north wind and the fourth watch.

The first sign of each season is called tropical as it is the turning point, the second fixed, because when the sun is in it the season is established, and the third bicorporal. Each one of these is related by quartile to the others of its kind, and thus Aries, Cancer, Libra and Capricorn form the tropical tetragone, the indications of which are gentleness, purity and sociability with a tendency to science and details. Then Taurus, Scorpius, Aquarius and Leo form the fixed tetragone, the indications of which are mildness, thoughtfulness and justice, in many cases of litigiousness and pugnacity, and sometimes of endurance in adversity and patience in trouble and injustice. Gemini, Virgo, Sagittarius and Pisces, the bicorporal tetragone, indicate amiability, levity, playfulness, thoughtlessness, discord in business, capriciousness and duplicity.

The influence of the fixed signs according to what has been said is obvious, that of the bicorporal more obscure, and that of the tropical between the two.

We must now turn to the essential characteristics of the planets uncomplicated by any other influence, because the relation of the planets to the signs is such that when they enter them they undergo certain alterations; for the planets like the signs are spiritual forces which change the nature of bodies submitted to their influence, a retrograde planet for example, may change a temperament into a choleric one, or a joyful or anxious one, according as one of the four elements becomes preponderant and alters the activities of the spirit and the conditions.

381. Kaif tibar al-kawakib. The planets always influence whatever is receptive under them. So the results of the action of Saturn are in NATURE OF the direction of extreme cold and dry-THE PLANETS ness, of Jupiter of moderate heat and moisture, of Mars, of extreme heat and dryness, of the sun of not immoderate heat and

dryness, less than characterizes Mars, the heat being greater than the dryness. The influence of Yenus is towards moderate cold and moisture, the latter predominant, of Mercury towards cold and dryness, the latter rather stronger, which influence however may be altered by association with another star. The moon tends to moderate cold and moisture, the one sometimes dominating the other. For the moon alters in each quarter in accordance with the extrinsic heat it is receiving from the rays of the sun. Comparing it with the seasons of the year, the first week has a spring-like character tending towards warmth and moisture, the second summer-like, warmth and dryness, the third after opposition, autumnal towards cold and dryness; and the fourth minter-like towards cold and moisture. Some people say that moisture always predominates in the moon whatever its station, but as a fact its moisture tends to warmth with the increasing light of the first half and to cold with the decreasing light of the second, because when the extrinsic influence ceases it can only return to its original condition.

382. Fama halha fl'l-nuhusah wa'l-sa'adah.
With regard to the good and evil fortune due to the
planets, Saturn and Mars are
MALEFICENT AND maleficent, the former especially
HENEFICENT so; Jupiter and Venus are beneficent, especially the former.
Jupiter confronts Saturn in clearing-up unfortunate
complications as Venus does Mars. The sun is both
beneficent and maleficent, the former when in aspect

not discoved by I the gallingmate and perturbed, but

and distant, the latter when in conjunction and near. Mercury also is either very fortunate or the reverse; it assists whatever planet is near it, but when alone is inclined to beneficence, the more so in proportion to its proximity. In virtue of its own nature the moon is fortunate, but its position with regard to the other planets changes quickly owing to the rapidity of its motion.

on the whole the effects of the beneficent planets may be described as virtue, peace, plenty, good disposition, cheerfulness, repose, goodness and learning. If these influences are powerful, they are friendly to each other, if weak, they lend each other assistance. On the other hand, the maleficent effect destruction, tyranny, depravity, covetousness, stupidity, severity, anxiety, ingratitude, shamelessness, meanness, conceit and all kinds of bad qualities. If powerful they help each other in enmity, but if weak, abandon each other, and when alone are active but cowardly.

Some people say that Saturn is at first inimical on account of Mars, and later fortunate on account of Jupiter because it accompanies them in all states. They say of Mars it is at first fortunate and later maleficent, and the same of the sun, but we know of no justification for these ideas, for the principle at the root of this matter is that any planet which has its two qualities in an extreme degree is maleficent; in a moderate degree, beneficent, and that if the qualities are unequally present, then it is neither called beneficent nor maleficent except under certain conditions.

383. Fahal lilra's wa'l-dhanab fl hadha madkhal.

Many astrologers attribute a definite nature to the

ascending and descending nodes, saying

EFFECT OF that the former is warm and beneficent

MOON'S NODES and denotes an increase in all things,
and the latter cold, maleficent, and
accompanied by a diminution of influences. It is related that the Babylonians held that the ascending node

the state of the tent to the back and

increases the effects of both beneficent and maleficent planets, but it is not every one who will accept these statements, for the analogy seems to be rather farfetched.

384. Fahal lil-hind ff hadha raf. According to the Hindus, Saturn, Mars, (the sun and the ascending node) are in general maleficent; (they do HINDU OPINION not mention the Dragon's tail). Jupiter and Venus are in general beneficent, and Mercury increases the effects of both beneficents and maleficents. Of the moon some say that while waxing it is beneficent; and when waning, maleficent, while others assert that for the first ten days it is neither beneficent nor maleficent, during the second ten, beneficent, and during the third, maleficent.

385. Family al-dhakar wa'l-unths. All the three superior planets and the sun are male, Saturn, among them, being like a cunuch (has no MALE AND FEMALE influence on birth). Venus and the moon are female, and Heroury hermaphrodite, being male when associated with the male planets, and female when with the female; when alone it is male in its nature. Some people say that Mars is female, but this opinion is not received.

386. Femā al-nehārī minhā wa'l-lailī. Saturn,
Jupiter and the sun are diurnal and exercise their

power during the day. Mars, Yenus and
DIURNAL AND the moon nocturnal and Mercury is either
NOCTURNAL one or the other depending on the sign

in which it is, or on the planet with
which it is associated. Every planet assists those
resembling it, the diurnal asking assistance from the
diurnal and the nocturnal from the nocturnal.

The sun is lord of the day and the moon of the night, because their influence is exerted during these periods. Every planet which is under the horizon during its own period is without influence.

Some people say that the dragon's head is male and diurnal and the tail female and nocturnal, but this is quite illogical.

387. Hal tabqI dalālāt al-kawākib. The indications of a planet do not always remain constant; they are dependent on its relations to the ARE INDICATIONS various signs, to other planets and to the fixed stars, to the position as regards the sun and its rays, and

to distance from, or proximity to the earth. Thus Saturn which is dry as it rises becomes moist as it sets.

The effects which are thus attributable to the various situations of a planet present themselves in two forms, the one fortunate, the other unfortunate. Saturn, for example, which governs matters of the land, if in conditions of power and beneficence improves the agricultural conditions, blessings and good luck ensue and increased profits are realized; but if the conditions are adverse, the farming operations are attended by disappointment, bad fortune and failure.

All the indications of the planetary influences which are described in the books are set down in the

tables which follow.

388. Lima yatakarrar al-shai' wahid al-madlal ralaihi inda'l-kawakib wa lam yakhtalif fi ba'diha. It may be asked why mention why one Quality Repeatedly is made of several ATTRIBUTED TO CERTAIN planets in connection PLANETS AND NOT TO OTHERS with one subject, when the

same is not the case with others (the signs). This is due first of all to certain defects in the art, and to confusion of reasoning. The masters of astrology first agreed to arrange things according to their colours, smell, taste, special peculiarities, actions and habits and attached them to planets in accordance with the nature, beneficence or maleficence of these, but other associations were suggested by resemblance in time of appearance or of coming into action. It is rare that only one planet furnishes the indications for one subject or object, generally two or more are associated, as for example when two elementary qualities are present obviously related to two different planets. Thus the onion is related by its warmth to Mars and by its moisture to Venus, and opium by its coldness to Saturn, and its

I P has burji for bad iha.

dryness to Mercury. So when any one speaks of Saturn as the significator of opium, it is merely its coldness that is referred to, and if Mercury is cited in the same capacity, that is due to its dryness. Those people who do not use discrimination in these matters are therefore responsible for the contradictions which occur in their books.

Again there are groups of objects which have as general significator one particular planet, while other planets are associated with the individuals of the group. Thus Venus is the significator for all sweet-smelling flowers, but Mars in the case of the rose is associated with it on account of its thorns, colour and pungent odour which incites catarrh, while Jupiter shares with Venus in the case of the narcissus; Saturn in the case of the myrtle, the Sun in that of the water-lily, Mercury in that of royal basil, and the Moon in that of the violet.

Similarly the various organs of a plant are distributed to different planets. Thus the stem of a tree is appropriated to Sun, the roots to Saturn, the thorns, twigs and bark to Mars, the flowers to Venus, the fruit to Jupiter, the leaves to the moon, and the seed to Mercury. Even in the fruit of a plant like a melon the constituent parts are divided among several planets, the plant itself and the flesh of the fruit belong to the sun, its moisture to the moon, its rind to Saturn, smell and colour to Venus, taste to Jupiter, seed to Mercury and the skin of the seed and its shape to Mars.

389. Kaif dalalat 'ala'l-jihat. I have not seen in the ordinary text-books any reference to a connection between the planets and the points RELATION TO POINTS of the compass except in

OF COMPASS NayrIzI's Book of Nature, who in speaking of the four triplicity

ies refers Saturn to the East, Mars to the West, Venus to the South and Jupiter to the North.

The Hindus, however, attribute to the planets certain powers which they call directional (jihatī) this belongs to Mercury and Jupiter at the horoscope, I Suter Abh. Gesch. Math. VI, 67 is of opinion that several works attributed to Tibrīzī should be credited to Nayrīzī. Abu'l-Abbās P. has Nayrīzī. Nayrīz is 130 miles E. of Shirāz.

2 Kithb al-mawelli, not included in the list of Nayrizi's works given in Not. et Ext. VII p. 118.

to the sun and moon at the tenth house, to Saturn at the seventh, and to Venus and the moon at the fourth. So it becomes necessary to associate the East with Mercury and Jupiter, the West with Saturn, the South with the sun and Mars and the North with Venus and the moon.

They have also an octagonal figure called ra's which they use in trying to secure victory in gambling. Here they place the sun at the East, Jupiter at the South, Mars at the South-East, the moon South-West, Saturn North-West, Mercury North, and Venus North-East, the West point being left vacant.

390. Kaif qismah al-ayyam bainaha. With regard to the distribution of the days of the week among the planets, it is natural that the

PLANETS AS LORDS OF first hour of the first day Sunday should be given to the HOURS AND DAYS OF WEEK planet which is the cause of

day and night, viz. the sun. The second hour is allotted to the next lower planet Venus, the third to Mercury, the

Aro of day

Aro of night

Day of 16 equal hours (40 gharts) Night of 8 equal hours = 2400 equinoot. (20 gharis) = 1200 Ba.m. 12 noon 4pm 8p.m. 1 2 3 4 5 6 7 8 9101112 2 9 10 11

Day of 12 unequal hours. 1/12th Night of 12 unequal hours aro of day = 200

1/12th are of night = 100

Diagram of equal and unequal hours with the Lords of the hours for a Sunday.

The Arabs divide the whole day from sunrise to sunset into 12 day hours and the night from sunset to sunrise into 12 night hours. In the diagram the day is much longer than the night; 16 of our hours to 8. Therefore the Arab hours are very unequal to ours, and are also unequal as the days vary in length. Here 2 spaces are given to Arab day hours and one to night hours, so 3 Arab day hours = 4 of ours and 6 Arab night hours = 4 of ours. 1-One of the games of nard.

SIE DE LAT ... IN NO. . FOR AL PURE AND A CLEAR OF LATER AND A CONTROL OF THE PARTY AND ADDRESS OF THE PARTY AND ADDRESS

fourth to the moon, the fifth to Saturn and so on till the second day Monday whose first hour falls to the moon, second to Saturn, and so on in the same way until another Sunday arrives, when the first hour is again the turn of the sun. The lords of the hours having been determined in this way it was natural that the days of the week should be assigned to the planet associated with the first hour thereof.

Some people assert that the odd hours of the twenty-four are male and the even ones female.

391. Fahal fI hadha ikhtilaf. The Hindus deal with this matter in a better way. They reckon their day of twenty-four hours from sunrise to HINDU DIFFERENCE sunrise, and allot the whole day to one governing planet without making separate provision for the hours. Their night follows day, and their hours are equal which appears to be the most reasonable method. Our astrologers however, deal separately with day and night and divide them into unequal hours, so that the lord of the night which follows a day is the thirteenth planet counting downwards from the lord of the preceding day and (an easier calculation) the sixth downwards or the third upwards.

It is on account of this that the unequal hours are engraved on the astrolabe, but this method of division is contrary to nature.

392. Kaif qismah al-aqalim bainaha. With regard to the seven climates the first from the equator to its boundary is given to Saturn the first PLANETS AND and highest planet and the one with the CLIMATES widest orbit, because the first climate is the longest of all, the most generous in yielding the necessities of life, and its inhabitants resemble Saturn in colour and disposition. The second . climate belongs to Jupiter and so on to the seventh which is allotted to the moon. Abu Marshar regards this as a Persian view, and says that the Greeks give the first climate to Saturn, the second to the sun, the third to Mercury, the fourth to Jupiter, the fifth to Venus, the sixth to Mars and the seventh to the moon.

I for a memoria technica of the planetary hours soo Skeat l.c. p. 23-7, and for the Semaine planetaire BL. p. 400. Fig. 244.

393. Mā tawāli al-bilād wa'l-aqālīm wa ashāb sā āthā. To find an association between a particular place

ASCENDANTS OF CITIES, CLIMATES, LORDS OF THEIR HOURS and a sign or planet is a matter for investigation and research, but how are we to draw a horoscope or ascertain the lord of the hour for a place, unless we

know accurately the time of the beginning of its construction? And what city is there of which such a recollection is preserved? Even if a religious ceremony be associated with the foundation of a city, the history of its early conditions has passed into oblivion. Even suppose that is not so, and that we assume a certain date of its foundation, and draw a horoscope and calculate the lords of the hours in accordance therewith, how are we to do so for a well-known stream or a great river, since we can know nothing as to when water began to flow in it and excavate its channel? These questions are futile and their absurdity is obvious to the intelligent.

394. Mā sunū al-kawākib. The years of the planets are of four degrees, least, mean, great and greatest (8 437).

YEARS OF THE PLANETS ing certain time-cycles, although some people say that in ancient

days the planets granted such long years of life. Astrologers of the present day only use the three former degrees for determining the length of life at a nativity, and the numbers which they thus 'elicit must not be interpreted literally as years, but freely, for sometimes they represent years, but sometimes months, weeks, days or hours.

395. Ma firdarat al-kawakib. The years of a man's life according to a Persian idea are divided into certain periods (firdar) governed

FIRDARIA OF PLANETS by the lords of these known as Chronocrators (88 438-9). When one period is finished another begins. The first period always begins with the sun in a diurnal nativity and with the moon in a nocturnal one; the second with Venus in the one case, in the other with Saturn, the remaining periods with the other planets in descending order. The years of each period are distributed equally between the seven planets, the first seventh belonging exclusively to the chronocrator of the period, the second to it in partnership with the planet next below it and so on.2 1 firdar, according to De Saumaise from περιοδάριον, Bouché-Leolercq p. 491 n. The firdaria appear later as φαρτάρια (Cat. cod. ast. graec. cod. Flor. p. 83). 2 394 and 395 are more suitably placed before 436 in PL.

396-401. Tabari al-kawakib wa dalalatha. The general characteristics of the planets and their indications as to 396 element-NATURES OF THE PLANETS ary qualities; 397 beneficence AND THEIR INDICATIONS or maleficence; 398 sex; 399

whether diurnal or nooturnal; 400 smell and taste; 401 colour.

Saturn is extremely cold and dry. The greater malefic. Hale. Diurnal. Disagreeable and astringent, offensively acid, stinking. Jet-black also black mixed with yellow, lead colour, pitch-dark.

Jupiter is moderately warm and moist. The greater benefic. Male. Diurnal. Sweet, bitter-sweet, delicious. Dust-colour and white mixed with yellow and brown, shining, glittering.

Mars is extremely hot and dry. The lesser malefic. Male (some say female). Nocturnal. Bitter. Dark red.

Sun is hot and dry, the heat predominant. Maleficent when near, beneficent at a distance. Male. Diurnal. Penetrating. Pungent, shining reddish-yellow, its colour is said to be that of the lord of the hour.

Venus is moderately cold and moist, especially the latter. The lesser benefic. Female. Nocturnal. Fat and sweet flavour. Pure white tending to straw-colour, shining, according to some greenish.

Meroury is moderately cold and dry, the latter predominant. Beneficent. Male and diurnal by nature, but takes on the characters of others near. Complex flavour and colour, the latter sky-blue mixed with a darker colour.

Moon is cold and moist, sometimes moderate, changeable. Beneficent and maleficent. Female. Nocturnal. Salt or insipid, somewhat bitter. Blue and white or some deep colour not unmixed with reddish yellow, moderate brilliancy.

402-406. Dala'ilha al-mutlagah, Kaifiyāt, ashkal, ayyamhā iqlimhā wa ajnas al-ard. Indications as to 402 the properties of things, 403 their INDICATIONS form, 404 the days and nights of the CONTINUED week, 405 climates, 406 nature of soils.

Saturn: Coldest, hardest, most stinking and most powerful of things. Shortness, dryness, hardness, heaviness. Saturday (and Wednesday night). First climate. Barren mountains.

Jupiter: Moderate, complete, pleasant, best and easiest things. Moderation, solidity, smoothness. Thursday (and Monday night). Second climate. Easily worked soil.

Mars: Hot, hard, sharp and red things. Length, dryness and coarseness. Tuesday (and Saturday night) P. Third climate. Waste, hard and stony land.

Sun: Most expert, noble, well-known and generous things. Revolution, mines, worn-outness, empty and vacant places. Sunday (and Thursday night)^P. Fourth climate. Mountains rich in minerals.

Venus: Most pungent, most agreeable and delicious, most beautiful, softest and ripest things. Squareness, dispersion, smoothness. Friday (and Tuesday night)P. Fifth climate. Soils with abundant water.

Mercury: Mixture of moderate things. Compounded of two things of this nature. Wednesday (and Sunday night). Sixth climate. Sandy soil.

Moon: Thickest, densest, moistest and lightest objects. Density, moisture, opacity, lightness. Monday (and Friday night)^P. Seventh climate. Plains and level ground.

407-408. Malaha min al-amakin wa'l-masakin. Indications as to 407, places and buildings; 408, countries.

BUILDINGS AND COUNTRIES

Saturn: Underground canals and vaults, wells, old buildings, desclate roads, lairs of wild beasts, deserts full of them, stables for horses, asses, and camels, and elephants' houses. India, Zanzibar, Abyssinia, Egypt; Ethiopia between the West and the South, Yemen, Arabia and Nabatea.

Jupiter: Royal palaces, mensions of the nobility, mosques, pulpits, Christian churcher and synagogues, science, books, ordinary vessels, teachers houses, hamlets of leadworkers. Babylon, Fars, Khurasan, the country of the Teviks and the Berbers in Africa as far as the West.

Mars: (Fire-temples)^P, fireplaces and firewood, roadside fires and the vessels necessary for the art of the potter. Syria, Greece, Slavonia, North-Western countries.

Sun: Kings' and sultan's palaces. Hijjaz, Jerusalem, Mount Lebanon, Armenia, Alan, Dailam, Khurasan as far as China.

Venus: Lofty houses, vessels (roads) which hold much water, places of worship. Babylon, Arabia, Hijaz and its neighbourhood, (islands and sugar-plentations), and cities of Mesopotamia and the Middle of the Marshes.

Meroury: Bazaars and divans, mosques, houses of painters and bleachers and such as are near orchards, irrigation channels and springs. Mecca, Madina, 'Iraq, Dilam, Gilan, Tabaristan.

Moon: Moist places, underground or under water brick-making, places to cool water, streams and roads with trees. Mosul, Azarbaijan, the narrow streets of the common people everywhere.

¹ parf and turuq are confused in this paragraph.

409-411. Malaha min al-mardaniyat, al-filizzat
wa'l-jawahir, al-hubub wa'l-fawakih. Indications as to,
409 mines; 410 metals
RELATIONS TO ORES, METALS AND and precious stones;
JEWELS, GRAINS AND FRUITS 411 grains and fruit.

Saturn: Lithargo, iron slag, hard stones. Lead. Pepper, bellerio myrobalan, olives, medlars, bitter pomegranate, lontils, linseed, hempseed.

Jupiter: Marcasite, tutty, sulphur, red arsenio, all white and yellow stones, stones found in ox-gall. Tin, white lead, fine brass, diamond, all jewels worn by man. Wild pomegramate, apple, wheat, barley, rice, durra, chick-peas, sesame.

Mars: Magnetic iron, shadna (lentil-shaped stones) cinnabar, rouge and mosaics (fasifusa). Iron and copper. Bitter almond, seed of turpentine-tree.

Sun: Jacintho, lapis lazuli, yellow sulphur, orpiment, Pharaonio gla'ss, marble, re-algar, pitch. Gold and whatever is coined therefrom for kings. Orange and maize.

Venus: Magnesia and entimony. Silver and gold and jewels set in these, household vessels made of gold, silver and brass, pearls, emeralds, shells. Figs, grapes, dates, origanum and fenugreek.

Mercury: Depilatory, arsenic, amber, all yellow and green stones. All coins struck with name and number such as dinars, dirhams and coppers, old gold and quicksilver, turquoise, coral, tree-coral. Pease, beans, caraway, coriander.

Moon: Nabatean glass, white stones, emerald, moonstone. Silver and things manufactured of silver, such as cups, bangles, rings and the like, pearls, crystal, beads strung. Wheat, barley, large and small oucumbers, melons.

Habbatu'l-khadrā', the green seed of Pistacia terebinthus according to Al-Baitar, Not. Ext. XXIII, 234, stomachio; good for gums and teeth. In a qiţā' of Hāfiz (608) evidently hashish, perhaps prepared as a confection 'pista-ibang'.

412-413. Malaha min al-ashjar, al-nabat. Indications as to,412, trees; 413, herbage and orops.

RELATIONS TO TREES & CROPS

Saturn: Oak-gall tree, citron or myrobalan tree, olive tree and also willow, turpentine tree, castor-oil plant, and all those which bear fruits with disagreeable taste or smell, or hard-shells such as walnuts and almonds. Sesame.

Jupiter: Trees bearing sweet fruit without hard skin such as peach, fig, apricot, pear and lote-fruit, companions Venus as to fruits. Roses, flowers, herbs sweet-smelling or tall, such plants as are light and whose seeds fly with the wind.

Mars: All bitter, pungent and thorny trees, their fruit with rough skin, pungent or very bitter such as bitter pomegranate, wild pear, bramble. Mustard, leeks, onions, garlio, rue, rocket, wild rue, radish, egg-plant.

Sun: All tall trees which have only fruit, and those whose fruit is used dry, such as date-palms, mulberries and vines. Dodder, sugar-cane, manna, tarangubin and shir-khisht.

Venus: All trees soft to touch, sweet-smelling, smooth to the eye like cypress and teak, apple and quince. Sweet and oily berries, fragrant and coloured herbs, spring flowers and has a share in cotton.

Meroury: Pungent and evil-smelling trees. Savoury herbs and garden stuff, canes and things growing in water.

Moon: All trees the stem of which is short such as the vine and the sweet pomegranate. Grass, reeds, canes, flax, hemp, trailing plants such as cucumber and melon.

414-417. Mālaha min al-aghdiva wa'l-adwiva.ālāt al-ma'ash, aḥwāl, quwāh. Indications as to,414, foods and drugs; 415, household RELATIONS TO FOODS & DRUGS, utensils; 416, states of HOUSEHOLD REQUIREMENTS, being; 417, powers. STATES OF BEING, POWERS

Saturn: Drugs cold and dry in the fourth degree, especially those which are narcotic and poisonous. Dwellings. Sleep. Retentive power.

Jupiter: Those which are moderately hot and moist and are profitable and agreeable. Fruits. Clothing. Vital, growing nutritive faculties and the air in the heart.

Mars: Whatever is not poisonous but pungent and warm in the fourth degree. Drugs. Business. Passion.

Sun: Whatever is warm beyond the fourth degree and is salutary and in general use. Foods. Eating and drinking. Youthful vigour.

Venus: Moderately cold and moist foods, useful and pleasant to the taste. Savoury herbs. Coition. Sensuality.

Meroury: Foods which are dryer than cold and are agreeable but rarely useful. Grains. Speaking. Faculty of reflection.

Moon: Foods which are equally cold and moist, sometimes useful, sometimes detrimental, and are not in constant use. Beverages. Drinking water. Natural power.

418. Dalālāt ralá dhawāt al-arbara. Indications as to quadrupeds.

INDICATIONS AS TO QUADRUPEDS &C

Saturn: Black animals and those living in holes in the ground; oxen, goats, horses, sheep; I ermine, sable, weasel, oat, mouse, jerbos, also, large black snakes, scorpions and other poisonous insects and fleas and beetles.

Jupiter: Man, domestic animals and those with cloven hoofs such as sheep, oxen, deer, those which are speckled and beautifully coloured, and edible, or speaking, or trained such as lions, chetahs and leopards.

Mars: Lion, leopard, wolf, wild pig, dog, destructive or mad wild beasts, venomous serpents.

Sun: Sheep, mountain goat, deer, Arab horse, lion, orocodile, nocturnal animals which remain concealed during the day.

Venus: All those wild animals which have white or yellow hoofs such as gazelle, wild ass, mountain goat also large fish.

Meroury: Ass, camel, domestic dog, fox, hare, jackal, ermine, nocturnal creatures, small aquatio and terrestrial animals.

Moon: Camel, ox, sheep, elephant, giraffe, all beasts of burden obedient to man and domesticated.

Naram A, shuturmurgh P, but perhaps for naram sheep to. and not for ostriches.

419-422. Dalālāt 'alá al-tuyūr, al-anāsir wa'l-akhlāt, ashyā' fi badan al-insan, fi batn al-insan.

INDICATIONS AS TO BIRDS, ELEMENTS AND HUMOURS, ORGANS OF THE BODY, VITAL ORGANS.

Indications as to,419, birds and other fliers,420, the elements and humours, 421, organs of similar nature, 422, vital organs.

Saturn: Aquatic and nodturnal birds, ravens, swallows and flies. Earth, black bile and occasionally orude phlegm. Hair, nails, skin, feathers, wool, bones, marrow and horn. Spleen.

Jupiter: Birds with straight beaks, grain eating, not black, ligeon, francolin, peacock, domestic fowls, hoopoo and lark. Air and blood. Arteries, sperm and bonemarrow: Heart in partnership with the sun.

Mars: Flesh-eating birds with ourved bills, nooturnal, water hens, bats, all red birds, wasps. The upper part of fire and yellow bile. Veins and the hinder regions. Liver together with Yenus.

Sun: Eagle, ring-dove, turtle dove, cook and falcon. The lower part of fire. Brains, nerves, and the hypochondria, fat and everything of this kind. P Stomach.

Venus: Ring-dove, wild pigeon, sparrow, bulbul, nightingale, locusts and inedible birds. ----. Flesh, fat and spinal marrow, Kidneys.

Mercury: Pigeon, starling, crickets, falcon, aquatio birds and nightingales. Black bile. Arteries. Gall-bladder.

Moon: Ducks, carrier erows, herons, chicks, partridge. Phlegm. Skin and everything related thereto. Lungs.

423-426. Mālahā min al-ra's, al-hawass, a'dā' al-badan. Dalālāthā 'ala al-asnān. Indications as to, 423,

parts of the head; 424, INDICATIONS AS TO PARTS sense organs; 425, paired of HEAD, SENSES, MEMBERS and other organs; 426 period of life.

Saturn: Right ear. Hearing. Buttooks, podex, bowels, penis, back, height, knees. Old age.

Jupiter: Left ear. Hearing and touch. Thighs and intestines, womb and throat. Middle age.

Mars: Right nostril. Smell and touch. Legs, pubes Pl, gall-bladder kidney. Youth.

Sun: Right eye. Sight. Head and chest, sides, teeth, mouth. Full manhood.

Venus: Left nostril. Smell and inhaling organs. Womb, genitals, hands and fingers. Youth and adolescence.

Meroury: Tongue together with Venus. Taste. Organs of speech. Childhood.

Moon: Left eye. Vision and taste. Neck, breasts, lungs, stomach, spleen. Infancy to old age according to its various quarters.

l Zahar, zahra is P. for gall-bladder, as in PP.

427-428. Malaha min al-ansab, delalat 'ala'lhila wa'l-auwar. Indications as to, 427, relations and connections, 428 RELATIONS AND CONNECTIONS figure and face. FIGURE AND FACE

Saturn: Fathers, grandfathers, older brothers and slaves. Ugly, tall, wizened, sour face, large head, eyebrows joined, small eyes, wide mouth, thick lips, downcast look, much black hair, short neck, coarse hand, short fingers, awkward figure, legs crooked, big feet.

Jupiter: Children and grandchildren. Fine figure, round face, thick prominent nose, large eyes, frank look, small beard, abundant ourly hair reddish.

Mars: Brothers of middle age. Tall, large head, small eyes and ears, and fine forehead, sharp grey eyes, good nose, thin lips, lank hair, reddish, long fingers, long steps.

Sun: Fathers and brothers, slaves. Large head, complexion white inclining to yellow, long hair, yellow in the white of the eye, stammers, large paunch with folds.

Venus: Wives, mothers, sisters, uterine kindred, delicate child. Fine round face, reddish-white complexion, double chin, fat cheeks, not too fat, fine eyes, the black larger than the white; small teeth, handsome neck, medium tall, short fingers, thick calves.

Meroury: Younger brothers. Fine figure, complexion brown with a greenish tinge, handsome, narrow forehead, thick ears, good nose, eyebrows joined, wide mouth, small teeth, thin beard, fine long hair; well-shaped long feet.

Moon: Mothers, maternal aunts, elder sisters, nurses. Clear white complexion, gait and figure erect, round face, long beard, eyebrows joined, teeth separate crooked at the points, good hair with looks.

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429. Mālahā min al-sifāt. Indication as to disposition and manners.

PRIMARY DIA MOITIEOREID

Saturn: Fearful, timid, anxioue, suspicioue, miserly, a malevolent plotter, sullen and proud, melancholy, truth-telling, grave, trusty, unwilling to believe good of any-one, engrossed in his own affairs and consequently indicates discord, and either ignorance or intelligence, but the ignorance is concealed.

Jupiter: Good disposition, inspiring, intelligent, patient, high-minded, devout, chaste, administering justice, truth-telling, learned, generous, noble, cautious in friend-ship, egoistic, friend of good government, eager for education, an honourable trusty and responsible oustodian, religious.

Mars: Confused opinions, ignorant, rash, evil conduct licentious, bold, quarrelsome, unsteady, untrustworthy, violent, shameless, unchaste but quickly repentant, a deceiver, cheerful, bright, friendly and pleasant-faced.

Sun: Intelligent and knowledgeful, patient, chaste, but sensual, eager for knowledge, power and victory, seeking a good name for helping others, friendly, hottempered but quickly recovering repose.

Venus: Good disposition, handsome face, good-natured inclined to love and sensuality, friendliness, generosity, tenderness to children and friends, pride, joy, patience.

Meroury: Sharp intelligence and understanding, affability, gentleness, open countenance, elegance, far-sightedness, changeable, deeply interested in business, eager for pleasure, keeps secrets, seeking friendship of people, longing for 'power, reputation and approval, preserves true friends and withdraws from bad ones, keeps away from trickery, strife, malevolence, bad-heartedness and discord.

Moon: Simple, adaptable, a king among kings, a servent among servants, good-hearted, forgetful, loquacious, timid, reveals secrets, a lover of elegance, respected by people, cheerful, a lover of women, too anxious, not intellectually strong much thought and talk.

I pure in heart. 2 nast. 3 duplicated. 4 and amusement. 5 about them.

430. Malaha min al-af'al wa'l-ghara'iz wa'l-akhlaq. Indications as to conditions of life and activities.

ACTIVITIES, INSTINCTS
AND MORALS

Saturn: Exile and poverty, or wealth acquired by his own trickery or that of others, failure in business, vehemence, confusion, seeking solitariness, enslaving people by violence or treachery, fraud, weeping and wailing and lamentation.

Jupiter: Friendliness, a peacemaker, charitable, devoted to religion and good works, responsible, uxorious, laughing, eloquent, eager for wealth, in addition to affability some levity and recklessness.

Mars: Marriage, travelling, litigation, business going to ruin, false testimony, lustful, a bad companion, solitary, spiteful and tricky.

Sun: Longing for power and government, hankering after wealth and management of worldly affairs, and imposing will on the ignorant, reproving evil-doers, harsh with opponents. If sun is in exaltation, the position is favourable to kings, if in fall to those in rebellion.

Venus: Lazy, laughing, jesting, dancing, fond of wine, chess, draughts, cheating, takes pleasure in every thing, not quarrelsome, a sodomite or given to excessive venery, well-spoken, fond of ornsments, perfume, song, gold, silver, fine clothes.

Mercury: Teaching manners, theology, revolation and logic, eloquent, fine voice, good memory for stories, ruining prospects by too great anxiety and misfortunes, fearful of enemies, frivolous, eager to buy slaves and girls, busybody, calumnious, thie ving, lying and falsifying.

Moon: Lying, calumniation, over-anxious for health and comfort, generous, in distributing food, too uxorious, levity in appropriate places, excellent spirits.

¹ little conjugal happiness, too much marriage.

amrad, wa tabqat al-nas. Indications as to,431,
diseases, 432, classes of
RELATIONS TO DISEASE people.
AND CLASSES

Saturn: Sickness, affliction, poverty, death, disease of internal organs, gout. Owners of estates, kings' intendants, religious of various sects, devotees, wicked people, bores, the overworked, eunuchs, thieves, the moribund, magicians, demons, ghouls, and those who revile them.

Jupiter: Sickness, fatigue, fever, death in childbed, Caesarean soction. Kings, vazirs, nobles, magnates, lawyers, merchants, the rich and their sycophants.

Mars: Fever. Leaders, cavalry, troops, opponents, disputants in assembly.

Sun: ---- Kings, nobles, chiefs, generals, officials, magistrates, physicians, societies.

Venus: ----. Nobles, plutocrats, queens, courtezans, adulterers and their children.

Meroury: ----. Merchants, bankers, councillors, tax-collectors, slaves and wrestlers.

Moon: Diseases of many kinds. Kings, nobles, noble matrons? celebrated, and wealthy - aghriya' - citizens.

l muta assirun, but here maldudun interesting people.
2 l. hera'ir; hawamil, the proper plural is hamalah pregnant woman.

433-434. Dolalatha Talá al-adyan: suwarha allati tasawwaratha. Indications as to, 433,

INDICATIONS AS TO RELIGIONS representations of the planets.

Saturn: Jews and those who dress in black. Old man seated on a wolf, in his right hand the head of a man and in the left a man's head; or according to another picture, mounted on a bright bay horse, on his head a helmet, in the left hand a shield and in the right a sword.

Jupiter: Christians and those dressed in white. A young men with a drawn sword in the right hand and a bow and a rosary in the left, on horse-back; another picture: man on a throne, clad in variously coloured robes, a rosary in the left hand.

Mars: Idolaters, wine-bibbers, dressed in red. Young man seated on two lions, in the right hand a drawn sword in the left a battle-axe; another picture: mounted on a bay horse, helmet on head, in the left hand a spear admed with red roses, pennon flagh, in the right hand head of a man, clad in red.

Sun: Wearing a crown; Magians, Mithraists. A man seated on something like a shield on wheels drawn by four oxen, in his right a staff on which he rests, in his left a mace gurz, beads kharaz; another picture: man (jurz seated, face like a circle, holding reins of four horses.

Venus: Islam. Woman on a camel holding a lute which she is playing; another picture: woman seated her hair unloosened the looks in her left hand, in the right a mirror in which she keeps looking, dressed in yellowish green, with a necklace, bells, bracelets and anklets.

Mercury: Disputants in all sects. Youth seated on a peacock, in his right hand a serpent and in the left a tablet which he keeps reading; another picture: man seated on a throne, in his hand a book which he is reading, crowned, yellow and green robe.

Moon: Adherents of the prevailing religion. Man with javelin in right hand, in his left thirty, you would think there were three hundred, on his head a crown, seated in a chariot drawn by four horses.

l 'sisad P. 3000

435. Dalalatha ralá al-şinarat. Indications as to trades, professions, etc.

Saturn: Building, paymaster, farming, reclaiming land and distribution of water, (fraudulent transactions, P) apportioning money and heritages, grave-digging; selling things made of iron, lead, bone, hair; copper, black slaves; knowledge used for bad purposes, such acts of the government as lead to evil oppression, wrath, captivity, torture.

Jupiter: Noble actions, good government, religion, doing good; interpretation of dreams; goldsmiths' work, banking; selling old gold and silver, white clothes, grapes and sugar-case.

Mars: Law-making, selling and making armour, blacksmiths oraft, grooms, shepherds, butchers, veterinary surgeons, surgeons, circumcisers, sellers of hounds, oheetabs, boars, volves, copper, sickles, beer, glass, boxes, wooden cups, brigandage, contention, housebreaking, highwaymen, grave-robbers and prison, torture, execution.

Sun: Receiving, giving and selling gold-brocades.

Venus: Works of beauty and magnificence, fond of bazaars, commerce, measuring by weight, length and bulk; dealing in pictures and colours, goldsmiths work, tailoring, manufacturing perfumes, dealing in pearls, gold and silver ornaments, musk, white and green clothes, maker of crowns and diadems, accompanying singing, composing songs, playing the lute, feasts, games and gaming.

Meroury: Merohants, calculators and surveyors, astrologers, neoromancers and fortune-tellers, geometrician, philosopher, disputation, poetry, eloquence, manual dexterity and anxiety for perfection in everything, selling slaves, hides, books, coins; profession of barber, manufacture of combs.

Moon: Engaged in business matters, missions, agencies, accounting; strenuous in religion and divine law, skill in all branches; practice of medicine, geometry, the higher sciences, measuring land and water; growing and cutting hair; selling food, silver rings and virgins, also indicates captivity, and prison for the deceptions of wizards.

436-437. Avanirha min quddan we min khelf. Bunuha. The orbsl and years of the planets.

ORBS AND TEARS OF PLANETS

Ort	3		1767	Years .	
		least	Rean	great	greatest
Saturn	90	30	43}	57	265
Jupiter	90	12	45	.79	427
Lars	80	15	40	66	284
Sun	150	19	39	120	1461 (sothiac cycle)
Yenus	70	8	45	82	1151
Mercury	70	20	48	76	461
Loon	120	25	29 1	108	520

438-439. Firdarat wa muddah al-sharakah. Periods of life (firdaria) controlled by the planets as chronocrators, 438, and the times of association, 459, FIRDIRIA AND THEIR (sevenths of the periods) of the other ASSOCIATION THES planets with the general chronomators, 200

Chronocrators Indiurnal Di nocturnal Times of association

Periods	DATITITES	DOLLAL TIES	in last six sevenths
1	Sun		In sun's period ly.5m.4d.7h.
	10 years		In moon's period ly.3m.12d.2lh.
2	Venus		In Venus' period ly.lm.21d.5h.
-	8 years		In Saturn's period ly.6m. 25d.17h.
	Meroury	Jupiter	In Keroury's period ly.10m.8d.7h.
5	13 years	12 years	In Jupiter's period ly.8m.17d.7h.
	Moon	Mars	In Moon's period ly.3m.12d.21h.
	9 years		In Mars' period ly.10h.
	Saturn		In Saturn's period ly.6m.25d.17h.
, 5			In Sun's period ly.5m.4d.7h.
	Jupiter	Venus	In Jupiter's period ly.8m.17d.3h.
. 6	12 years	8 years	In Venus' period ly.lm.21d.5h.
	Lars	Meroury	In Hars' period ly.
7			In Mercury's period ly.10m.8d.17h.
8 Dr	agon's hee	d * Tall	The Dragon's Head and Tail have
	2 Acers	2 years	no association times with the
wh	ether day	or night	planets

I The orb of a planet is the distance within which its in-fluence (amr) can affect another when applying to conjunction or aspect. The figures are as in Porphyrius p. 204, but vary in modern books.

2 Cf. 394 and 522. The great years are the sums of the Explan Ptolemaic terms of each planet 455; the least of h 4 and have been related to their periods of revolution, of O to the Metonio cycle, of f to its orb, while those of O and O and the greatest years remain unexplained. In the case of O and h the mean is least + preat but of. Vat. Val. p. 157 and BL.40

where © and D treated like other planets.

3 Vettius Valens p. 164 has another explanation for the great years (\(\tau\)\) is in the planets:

h t of © great years + \(\text{great}\) = 57 (note 372)

4 of © great years + \(\text{least} = 79\)

or f of D = = + \(\text{least} = 79\)

5 of D = = + \(\text{least} = 66\)

21 of D = = + \(\text{least} = 66\)

21 of D = = + \(\text{least} = 66\)

21 of D = = + \(\text{least} = 66\)

21 of D = = + \(\text{least} = 66\)

22 of D = = + \(\text{least} = 66\)

23 of D = = + \(\text{least} = 66\)

4 \(\text{least} = 75\)

5 years is thus provided for.

at cale, animaly has again revilla, book politicatalant

+ least of Z = 66 + least of h = 84 (the sum of the torys = 82) + least of G = 76

440. MR buyut al-kawakib. We now proceed to discuss the relation of the planets to the signs.

The zodiac belt is divided into two DOLITCILES OF halves, the first extending from the beginning of Leo to the end of Capricorn, and this half is given to the.

sun whose domicile is the first sign, viz. Leo. The other half is given to the moon: it extends from the beginning of Aquarius to the end of Cancer in which sign its domicile is. As the other planets have two methods of movement retrograde and direct, so also they have each two domiciles one on the sun side and one on the moon side, at equal distances from the interval between Leo and Cancer. Beginning with Mercury the nearest planet, Virgo on the sun side and Gemini on the moon side are assigned to it as domiciles, then Libra and Taurus to Venus, Scorpius and Aries to Mars,

Me Venus II

Mere Venus Y

Jupiter X

Jaluary

J

Sagittarius and Pisces to Jupiter and Capricorn and Aquarius to Saturn as D in the annexed figure.

C
ABC - The Sun half.
ADC - The Moon half.

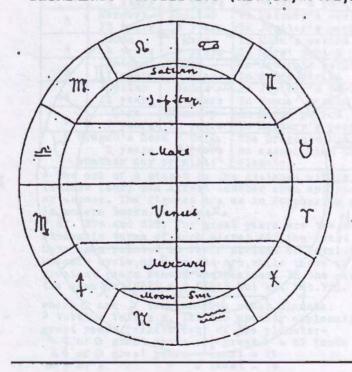
441. Fahal yastawi hal al-kawkab. One of these domiciles is always more congenial to the planets and it is said that there they are more joyful DOMICILES on account of temperament, formation, and PREFERRED sex. The sun and moon, however, as they are not confined to one domicile find condit-

ions in all. But of those which have two, Mercury prefers Virgo to Gemini, Venus Taurus, Mars Aries, Jupiter

Sagittarius, Saturn Aquarius.

The opinion of the Hindus agrees in some respects and differs in others; they say that Mars finds Aries more congenial, the moon Taurus, the sun Leo, Mercury Virgo, Venus Libra, Jupiter Sagittarius, and Saturn Aquarius. They call such situations 'mulatrikuna: and assert that a planet occupying one of these has more influence than in its own domicile.

442. Ma al-wabal. The signs opposite to the domiciles of the planets are said to be their detriments or DETRIMENTS debilities (Arabic, Wabal, Persian, bityarah).



The Hindus
while recognizing the
domiciles do
not know this
expression.
The detriments
are shown in
the accompanying figure.

l India II.225.

certain signs which are described as places of exaltation (sharaf) of the planets, like EXALTATION AND the thrones of kings and other high FALL OF PLANETS positions. In such signs the exaltation is regarded as specially related to a certain degree, but there are many differences of opinion in this matter, some saying that it extends to some degrees in front of or behind the degree in

of opinion in this matter, some saying that it extends to some degrees in front of or behind the degree in question, while others hold that it extends from the first point of the sign to that degree, and again others that it is present in the whole sign without any special degree. Below are the signs and degrees according to the Persians and Greeks.

21 of Libra Saturn 150 of Cancer Jupiter ... 28° of Capricorn 19° of Aries Mars Sun 270 of Pisces Venus 150 of Virgo Mercury ... 30 of Taurus Moon 3º of Gemini Dragon's Head ... 30 of Sagittarius Dragon's Tail ...

The opposite signs and degrees are regarded as places of dejection for the planets, when in them, they are said to be in their 'fall' (hubut), and are therein confined and their condition deteriorated.

444. Hal fI al-ashrāf Khilaf. There is no difference of opinion as to the signs of exaltation, but the Hindus differ as to the degrees in 'HINDUS DIFFER certain cases. They are agreed that AS TO DEGREES the exaltation of the sun lies in 10° of Aries, of Jupiter in 5° of Cancer, of Saturn 20° of Libra, the others as above, except

nighto eds bus desthistable less of the chief the chief to the chief to

with regard to the Dragon's Head and Tail which are not mentioned by them in this connection as is quite proper.

445. Arbāb al-muthallathāt mā hiya. Each triplicity, 379, has a lord by day and another by night, also a third which shares this responsibil-LORDS OF HIS ity both by day and night. Thus the TRIPLICITIES fiery triplicity has as lord the sun by day, and Jupiter by night, while Saturn is a partner both by day and night. The earthly triplicity has Venus by day, the moon by night, Mars being in this case the partner. The airy triplicity has Saturn by day, Mercury by night and Jupiter as partner, while the watery triplicity has Venus by day, Mars by night and the moon as partner.

					The	lr Lord	IS
T	he .Tr:	iplici	ties	By 1	Day	By N	lght .
1st Fiery	Y	J.C.	.*	0	h	24	h
2nd Earthy	8	m	7	9	8	P	1
3rd Alry	٠Д	che.	==	h	4	Å	4
4th Watery	5	34/4	¥	P	D	8	12

However Hashwiyite astrologers associate all three planets at the same time with each triplicity, and merely make the following distinction between day and night, e.g. the lords of the fiery triplicity are the Sun, Jupiter and Saturn by day, and Jupiter, the Sun and Saturn by night and the rest on this analogy. They do not desert their position (1.yar'ana) on consideration, but have filled their books with decrees based thereon, and propositions deduced from these (1.tafri')

446. Munazarah al-kawakih fl al-buruj kaif hiya.
Whenever two planets are in signs which are in aspect to

l Al-Biruni had a poor opinion of the Hashwiyites - v. Chron.p.90, and 527 and 529. As to their doctrine, a creed of the common people as compared with the more assistocratic and intellectual Mutazilites, and the origin of the name v.Van Vloten - Hashwiya et Nabita. Inter.M. Congr.1897 and Goldziher - Livre de Ibn Toumert.p.65. Alger 1903. Dict.sci.terms p. 396.

2 The first page of PL has a table showing this arrangement.

ASPECTS OF PLANETS each other 373, they also are

IN SIGNS said to be in aspect; if they are
in the same sign they are described as conjunct mujtamin, while if they are at the same
degree the conjunction is said to be partile (muqtarin).
If one of them is in a sign third from the other, they
are in sextile aspect to the right or left, if in a
fourth sign, to be in quartile, if in a fifth in trine,
and if in the seventh, opposite. Should their degrees
be equal they are styled muttasilin for then between
these aspects it is possible to construct either a regular hexagon, or a square or a triangle in the zodiac,
or to divide it into two - 373.

447. Kaif sadaqah al-kawakin wa radawatha. Priendship or enmity between the planets is, according to us, based on what we have said as to their domiciles, but astrologers FRIENDSHIP AND ENMITY OF PLANETS have different theories on this matter. There are those who base them on the temperament and nature of the planets themselves, Saturn and Jupiter being regarded as inimical because the one is dark, maleficent and extremely distant, while the other is shining, beneficent and only moderately distant. There are others who base them on their elementary qualities, those that are fiery being inimical to the watery, and the airy to the earthy, while there are still others who found them on the relative situations of their domiciles and exaltations, if the aspect of these is inimical then their lords are also inimical: further any planet whose domicile is twelfth from the house occupied by another planet is inimical to the latter. When the basis of enmity is arrived at in any of the ways we have enumerated, then that for friendship and indifference becomes obvious.

The views of Abu 'l-Qasim, the philosopher, based on the foregoing considerations are shown in the columns of the subjoined table.

Planets	mutually hurtful with	injur- ious to	offering friendship to	asking friendship froml
Saturn Jupiter Mars Sun . Venus Mercury	Sun and Moon Mars Mercury Jupiter Yenus Saturn Mars Mercury Jupiter Yenus	Venus	Mars Venus Sun Saturn neitheroffers nor asks friend	Venus Moon Baturn Mars Jupiter
Moon	Saturn	Mars	ship Jupiter	Venus .

The astrologers of our day however, lay little stress on the friendship or enmity of the planets in the matter of judicial astrology. The Hindus on the other hand regard them as equally important or more so than the domiciles and exaltations, we have accordingly set down their opinions in the accompanying table.

Planets	Friends	Enemies	Indifferent
0	45)	, h P	\$
D	οψ	- none	1459
8	40)	ž į	hp
β	0 9)	1.48
4	800	۶ ¥.	h
9	九女 ·	O >	453
h 2	ρ ζ	501	14

read istiranah.
2 y in MS.

³ hin MS.

As far as friendship or enmity is concerned, they are liable to change, because if a planet meets another in the 10th, 11th, 12th, 2nd, 3rd, or 4th houses, 1 if friendly the friendship becomes complete, if indifferent becomes friendly, and if inimical indifferent. Also if it meets another in any of the other houses, the effects are precisely the reverse of these.

448. Ha al-nimbahr: We shall now speak of the different parts of the signs and the fate of the planets therein.

HALF-SIGN Half of a sign is called 'hour' by the Hindus (nIm bahr in Persian). The first half of every male sign belongs to the sun and the second to the moon, and on the contrary, of every female sign the first half belongs to the moon and the second to the sun. My friends, in this matter continue to obtain conclusions which differ from the above or are directly opposed thereto, and indeed the distinction between the two cannot be compared with that between light and darkness, as we have said and shall continue to say, but the people who have made use of this distinction are agreed upon its value, in spite of the opinions of others.

449. Mā al-wujuh. Each third of a sign - ten degrees - is called a face (wajh) and the lords of these faces according to the agreement of the Per-FACES sians and Greeks are as follows: - the lord of the first face of Aries is Mars, of the second the sun, of the third Venus; of the first of Taurus, Mercury and so on in the order of the planets from above downwards till the last face of Pisces.

450. Ma al-suwar. The so-called 'figures' are in reality also the faces, but called so (suwar) because the Greeks, Hindus and Babylonians associat-FIGURES ed with each face as it arose the figure of a personage human or divine, 3 and in the

l Cf. the statement India II 224, where a planet's nature is said to undergo a change towards friendliness in the Eastern and towards enmity in the Western houses without reference to meeting another planet there.

2 Cf. India I 843 where the 'centres of the signs' should be the 'half signs'.

3 For a list of the Egyptian divinities according to Hermes, v. Ruelle Rev. de Philol. 1908 p. 247.

case of the Greeks the faces were also associated with such of the other 48 constellations ascending at the sume time. I But this duplication of constellations is mentioned in connection with affairs, designs and undertakings which are peculiar to the country in question, and is used to obtain decrees with regard to these. We shall not undertake to give an account of it both to save space, and because it would be useless, as the astrological books we have are destitute of any instructions for using it.

451. Ma al-darijan. By the Mindus these thirds of a sign are called darigan or Drikan (decanate), but their lords are different from those of DECANATES the faces, because the first decanate has as lord the lord of the whole sign, the second, the lord of the fifth sign from it, and the third, the lord of the ninth sign. 2 The lords of the faces and of the Hindu decanates are set down in the table.

Signs	Lords	of face	9	or de	arijan	
	10°	200	30°	10°	200	30°
Aries	Mars	Sun	Venus	Mars	Sun	Jupiter
Taurus	Mercury	Moon	Saturn	Venus	Meroury	Saturn
Gemini	Jupiter	Mars	Sun	Mercury	Venus	Saturn
Cancer	Venus	Mercury	Moon	Moon	Mars	Jupi ter
Leo	Saturn	Jupiter	Mars	Sun	Jupiter	Mars
Virgo	Sun	Venus	Mercury	Mercury	Saturn	Venus
Libra	Moon	Saturn	Jupiter	Venus	Saturn	Mercury
Soorpio	Mars	Sun	Venus	Mars	Jupiter	Moon
Sagit- tarius	Mercury	Moon	Saturn	Jup1 ter	Mars	Sun
Capricom	Jupiter	Mars	Sun	Saturn	Venus	Mercury
Aquarius	Venus	Mercury	Moon	Saturn	Mercury	Venus
Pisces	Saturn	Jupiter	Mars	Jupiter	Moon	Mars
		a management	A	121		

l παραγατέλλοντα _ cf. Bouché-Leclercq lc.125 and passim. Boll, Sternglaube, 1926, pp. 60, 142...

2 The lords of the decanates are the lords of the signs in the order of the triplicities 379, Aries, Leo, Sagittarius &c.

452. Hal ista amal Batlamiyus athlath al-buruj.
Ptolemy has also made use of the thirds of the signs.

He determined by experience and observaPTOLEMY'S tion of the signs the changes in the atSIGN-THIRDS mosphere which are indicated by the
signs as a whole, by the individual
thirds in these in longitude and by their northern and
southern parts in latitude. So whenever the action of
the planets on the weather and of their situations at
the times of conjunction and opposition in longitude
and latitude when weather prognostics are sought it is
not easy to estimate the combined effect of all of
these influences, as well as of the association and separation of the planets and the fixed stars. The following table is taken from Ptolemy.

To amore half, the grant are profit of the control of the control

Indications of

-	Thunder &	North Part		1st Third	2nd Third	3rd Third
Υ	rain	& destruction	cold & 100	Wind, rain & thunder	Temperate	Durning hor plague epidemies
R	lest inclin- ing to moisture	temperate	unsettled condition	& hot winds	cold and	heat; light- ning thun- derbolts
I	Temperate	winds drying up ground	scorohing heat	destructive moisture	temperate	unsettled
9	Improvement warm	scorching heat		hot winds & earthquakes	temperate	winds
n	Heat	Wind	Moisture	Hot depreeding a tmosphere	temperate	destructive moisture
m	loisture &	Wind	Temperate	Yery hot & destructive	temperate	Very wet
	Changeable	Great heat	ikdature bring ing epkkmics	· fine weather	temperate	Vory wet
חר	Thunder &	Mind	Moleture	wind	tomperate	earthquaken
#	findy	Wind	Very wet & unsettled	moisture	temperate	Yery hot
77	Very wet	Very wet bringing destruction		great heat destruction	temperate	rains
=	cold and	Great heat	wind and	Yory wet	temperate	winds
X	wot	Wind	Jok	moderate	vory mot	Very not

453. Mā al-hudūd. These are unequal divisions of the signs known as terms, P.marz: with each one of them a planet is associated. People however differ in this matter, some holding to the Chaldean, 2 1.e. the ancient Babylonian method, others to that of Astaratus, while others again adopt the scheme of the Hindus. None of these are employed by professional astrologers, who are unanimous in using the Egyptian terms, because they are more correct. Those who have expounded Ptolemy's works use the terms which he records having found in an old book, and which he has inserted in his Tetrabiblos. We have constructed a table showing both the Egyptian and the Ptolemaio terms: there is no use discussing any others.

Signs E	Egypt	1an	Lords	of I	ems	Ptole	my's	Lords	of T	erns
DAG CHURKE	28676767277	912 514 412 913 911 917 914 911 917 414 913 416	\$20 \$22 \$17 \$19 \$18 \$421 \$21 \$21 \$22 \$420 \$19	\$25 \\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	130 130 130 130 130 130 130 130 130 130	4 9 24 25 25 26 8 6 6 8	914 915 413 913 911 412 914 912 914 912	¥21 422 920 919 418 419 421 921 920 ¥20 ¥20	\$26 \$26 \$27 \$27 \$24 \$22 \$25 \$25 \$25 \$25 \$25 \$25 \$25 \$25 \$25	230 230 230 230 230 230 230 230 230 230

¹ The table from PL is substituted as an example of its oalligraphy.

2 Vettius Valens, p. 14 seq. for characteristics of each

term. v. B.L.pp.206-210.

³ This form occurs in A and P and in Abu Marshar's Madkhal, f. 190-3, also as Astartua in B.M.Add.23, 399 of Abu'l-Hasan 'All, and appears in the Latin translations of the latter works as Aristotua (Albumasar, Introd. 1489, V.8.) Attarathyh, (of. Bouché-Leolerog, p.215 n.) Asthoatol, (Bonatus, 1550 p.46) Professor Margoliouth suggested it was probably the name of a Greek astrologer. A variant in AB' f 83a 1 4, Arastratu points to (an) Erasistratos, who, Dr. Withington shows me, according to a list of books in a Greek translation of a work of Mashallah, (Cat. Cod. Astrol. Graec. Cod. Flor. P. 81-2) was the author of several astrological books, among them one

454. Hudud al-hinduwan, The Hindus use only one series of terms for all the male signs, and the same series in the inverse direction for the HIMDU TERMS female signs. This is called their trishānash, or the divisions of the thirty degrees. The result of the arrangement is that the division of the sign is not the same in the two sets, and consequently when it is desired to know which term applies, it is necessary to reckon it out. The series is shown in the annexed table as reported to us -

Terms of male _______ Terms of female signs from the 5 5 8 7 5 signs from the beginning a/o to the Hindus & \$\frac{1}{2} \ \frac{1}{2} \ \frac

455. Al-nuhbahr, The Hindus regard the ninth part of a sign(nuhbahr) -3°20' - which they call nuvanshaka, as very important. When a planet is in its NINTHS OF own domicile and ninth, that ninth is called THE SIGNS 'bargutam' or most important. The table shows the ninths of all the signs; the lords

of the ninths are the lords of the signs concerned. The first ninth of the tropical algns, the fifth of the fixed and the ninth of the bicorporal ones are called 'bargutom' (vargottama). This is an entirely Hindu method on which all are agreed. My friends have altered the order

περί φαρταρίων (cf.395 n.) In a similar list by Abu Marshar occurs ή βίβλος τοῦ Αρτασέστρου(l. Αρασεσηάτου) There is no hint in Wellmann's article (Pauly, Real-Encyk) of any astrological leanings on the part of the real Erasistratus, who flourished in the century after Ptolemy and Valens.

The terms of 'Astaratus' are distributed between the seven planets (Madkhal,f.193). The first term of each sign is devoted to the planet whose domicile it is (fig.447) and the following ones to the other six in descending order:e.g.

Aries. 6 4 4 5 3 2 6 = 30.

O and D occur only once in the first term, the other planets twice. There are slight mistakes in the terms of U II \$\simeq \eta \tau\$.

3 India II 223:in MS. barguaim.

l India II. 213, trihśāmśaka.

2 AO thalāthin AOL AB ABL thulthain PL has slyak burj
with marginal correction siyak.

of the lords of the minths and have arranged them in the order of the spheres, but it is better that we abstain from using it.

Stain 110	.1	-m	-0	117	
	FCY.	u< 8, =	$\leq \pi$	& B	
1st 3 ⁰ 20'	Aries	Capricorn Saturn	Libra Yonus	Cancor	Tropical signs
60401	Taurus Venus	Aquarius Saturn	Scorpio Mars	Leo Sun	Fixed
100	Gemini Mercury	Piscos - Jupitor	Sogittor Jupitor	Virgo Meroury	Bicor- poral
13020:	Cancer Moon	Aries Mars	Capricorn Saturn	Libra Vonus	Tropical
5th 18 ⁰ 40'	Leo Sun	Taurus Venus	Aquartus Saturn	Scorpio Mars	Fixed
20°	Virgo Meroury	Gemini Meroury	Pisces Jupiter	Segittar. Jupiter	
23 ⁰ 201	Libra Venus	Cancer Moon	Aries Mors	Capricorn Saturn	Tropical
260401	Scorpio Mars	Leo Sun		Aquarius Saturn	Fixed
9th 30°	Sagittar Jupiter		Gemini Meroury		Bicor- poral

The 1st 5th and 9th of these columns form respectively the fiery, earthy, airy and watery triplicities, 379.

456. Mā al-ithná ashriyāt. A sign may also be divided into twelfths (ithnā fashriyāt / 2018) of 2030, each of which has a lord, the first twelfth TWELFTHS OF having as lord the lord of the whole THE SIGNS sign, 440 the second, the lord of the next sign in succession, and so on to the end of the series. As multiplication is easier than division, and it is difficult for any one to subtract by 2 1/2 degrees, people simplify the calculation by multiplying the number of degrees and minutes of the particular twelfth, the lord of which one wishes to know,

by twelve, and then for every 30° counting one sign in the direction of succession from that in which the twelfth is; the last complete 30° indicates the sign whose lord is the lord of the twelfth in question. The lords of the various twelfths of the signs are shown in the table.

This is the division as to which the Greeks and the Hindus are in agreement, but I have always been surprised that my friends have not altered it according to the succession of the signs or some other scheme. For if you proceed according to such a method you do not commit other absurdities to mention which this is not the place.

Lords of Twelfths of the Signs' tho With II T 8th 7th 1st 12th 11th 10th 9th 5th Venus 2nd let 12th 11th 10th 9th 8th 7th 6th 5th 4th 3rd Morary 3rd 2nd 1st 12th 11th 10th 9th 8th 7th 6th 3rd 2nd 1st 12th 11th 10th 9th 4th 8th 7th Sun 5th 4th 3rd 2nd 1st 12th 11th 10th 9th 8th 7th Mercary 6th 5th 4th 3rd 2nd 1st 12th 11th 10th 9th 8th 7th 1st 12th 11th 10th 9th 8th Yenus 7th 6th 5th 4th 3rd 2nd 8th 7th 6th 5th 4th 3rd 2nd 1st 12th 11th 10th 9th Mars Amtter 9th .8th 7th 6th 5th 4th 3rd 2nd 1st 12th 11th 10th Saturn 10th 9th 8th 7th 6th 5th 4th 3rd 2nd let leth 11th Saturn 11th 10th 9th 8th 4th 3rd 2nd 1st 12th .. 7th 6th 5th Jupiter 12th 11th 10th 9th 8th 7th 6th 5th 4th 3rd 2nd 1st 457. Ma al-dara lat al-mudhakkarah wa'l-mu'annathah.

Nany controversies exist as to the sex of the various
degrees of the signs, and these differ very much as to their basis.

FEMALE DEGREES Whatever decrees you elicit from a
method founded neither on proof nor
anelogy nor on the order which the intelligence demands
remain obscure until we cease to follow a path which
leads nowhere. There is no sense in people who proceed
on such lines, but, nevertheless, they accept indica-

remain obscure until we cease to follow a path which leads nowhere. There is no sense in people who proceed on such lines, but, nevertheless, they accept indications from the sex of the signs in the same way as from the signs themselves.

Those people, however, who use a method based on order, whatever it may be, do not accept the indications from the sex of signs as a whole, but regard the first degree of a male sign as male, the second as female, the third as male and so on by odd and even, and similarly the first degree of a female sign as female the second as male, etc. as in the case of the male sign. Again there are others who proceed by

	6					twelfths of a
7	*2	6	×7	8	10.10	sign 2½0 in-
7	* 8	15	24.4			stead of by degrees, just as the whole
x 6	11	¥6	4	¥3		sphere is di-
15 3	1	14 3	-			vided into
2	¥5	3	*2	111	*4	3 twelve signs
1		1	1			regarding the
.5	* 2	6	*10	7		first twelfth
7	6	-0	110			of a male sign as male, the
W /	1 3	100	1 10	1		second as fe-
5	×5	111	×7	×2	4.5	male, and the
"	-	1-	-		1	first of a fe-
6	×7	4	₩5	8		male sign as
	1	100			DE SE	female and the
2	×3	7	×12	6	SUD.	second as male,
	7.11					the cast based in
11	₩ B	111				CIST. IN ASSEST 50.
-						
1 2	*1	0	W/	3		
10	*2	3	₩5	10		THE RESERVE
	7 x6 2 5 x7 5 6 2 11	7 x8 x6 11 2 x5 5 x2 x7 5 5 x5 6 x7 2 x3 11 x8 5 x7	7 x8 15 x6 11 x6 2 x5 3 5 x2 6 x7 5 x8 5 x5 11 6 x7 4 2 x3 7 11 x8 11 5 x7 6	7 x8 15 x6 11 x6 4 2 x5 3 x2 5 x2 6 x10 x7 5 x8 10 5 x5 11 x7 6 x7 4 x5 2 x3 7 x12 11 x8 11 5 x7 6 x7	7 x8 15 x6 11 x6 4 x3 2 x5 3 x2 11 5 x2 6 x10 7 x7 5 x8 10 5 x5 11 x7 x2 6 x7 4 x5 8 2 x3 7 x12 6 11 x8 11 5 x7 6 x7 5	7 x8 15 x6 4 x3 x4 x5 x2 11 x4 x4 x5 x5 x6 x10 7 x7 x5 x8 10 x7 x2 x5 x5 x11 x7 x2 x5 x6 x7 4 x5 8 x7 x5 x7 x7 x7 x7 x7 x7

eto., while some of our predecessors considered the first twelve and a half degrees of a male sign to be male, and the second, female, the next two and a half, male and the remaining two and a half, female; proceeding in the inverse manner with the female signs.

With regard to schemes not based on order, a table like that which we append, must be consulted (in which the female degrees are marked with an x).

458. Mā al-darajāt al-mudiyah wa'l-muzlimah. The distinction drawn between luminous and dark degrees is like the last not founded on any system BRIGHT AND and consequently recourse must be had DARK DEGREES to the subjoined table.

Astrologers, however, use it for making decisions as to colours; good and evil, strength and weakness, joy and sorrow, difficulty and ease. But no two books are to be found which agree on this matter, nor are they likely to be found.

The table shows several degrees of light and darkness, brilliant(b) naiyir, luminous (L) mual, dusky (d) qutmah, dark or shadowed (s) muzlim, while some degrees are empty or void (v) khall.

# 12	- 5	10	14	-4 -	15	-1
as	85	d _B	04	84	00	sl
43	L7	d2	ъ8	v 5	ъ3 .	b2
v 5	5.5	d3	b 5	72	Ъ6	d7
d7	b5	d2	IA	SE	80	82
b7	d3'	86	v 5	. ра		
d5	L4	₹2	ъ6 .	74	87	v 2
b5	d5	b8.	d3	b7	LĖ	
d3.	15	76	L6	82	15	d3
. ъ9	d3	ъ7	84	d7		
d7	b3	· 85	b4	- d2	L4	65
94	b 5	d5	108	.₹3	15	
d7	b4	VG	13	410	15	1
	v5 d7 b7 d5 b5 d3. b9	d3 L7 v5 b2 d7 b5 b7 d3 d5 L4 b5 d5 d3 L5 b9 d3 d7 b3 g4 b5	d3 L7 d2 v5 b2 d3 d7 b5 d2 b7 d3 s6 d5 L4 v2 b5 d5 b8 d3 L5 v6 b9 d3 b7 d7 b3 s5 s4 b5 d5	d3 L7 d2 b8 v5 b2 d3 b5 d7 b5 d2 LA b7 d3 86 v5 d5 L4 v2 b6 b5 d5 b8 d3 d3 L5 v6 L6 b9 d3 b7 84 d7 b3 85 b4 s4 b5 d5 b8	d3 L7 d2 b8 v5 v5 b2 d3 b5 v2 d7 b5 d2 LA s2 b7 d3 s6 v5 b9 d5 L4 v2 b6 v4 b5 d5 b8 d3 b7 d3 L5 v6 L6 s2 b9 d3 b7 s4 d7 d7 b3 s5 b4 d2 s4 b5 d5 b8 v3	d3 L7 d2 b8 v5 b3 v5 b2 d3 b5 v2 b6 d7 b5 d2 LA s2 b8 b7 d3 s6 v5 b9 d5 L4 v2 b6 v4 s7 b5 d5 b8 d3 b7 L2 d3 L5 v6 L6 s2 L5 b9 d3 b7 s4 d7 d7 b3 s5 b4 d2 L4 s4 b5 d5 b8 v3 L5

· \$" : 1 : . 1 ·

459. Mā al-darajāt al-zaidah fi al-sa'adah wa malal-Ebār. There are also degrees which increase and diminish fortune. The former

DEGREES INCREASING OR are those in which if the lord of the period whether sun or moon, or the degree of the

ascendant or the part of fortune is situated, the good luck and power of each is doubled. The latter are like pits, ābār, in which the planets are enfeebled in their action, being neither able to effect good if lucky nor evil if unlucky - the tendency is therefore towards peace. Both are shown in the following table.

Degrees increasing fortune in the upper row, (pits abar, A chahha P) in the lower.

Aries.	19th				LINE 1 CO.	
	6th	11th	17th	23rd	29th	18.00
Taurus .	8th	COL MAD.	an Mount			
	5th	13th	18th	24th	125th	26th
Gemini	llth	ENGTH OF				
	2nd*	13th	17th	26th	30th	
Cancer	lst	2nd	3rd	14th	1:5th	
* ** ***	12th	17th	23rd	26th	30th	
Leo	5th	7th*	17th			
	6th	13th	15th	22nd	23rd	28th
Virgo	(2nd	12th	20th)	-		
	8th	18th	16th	21st	25th	
Libra	2nd*	. 5th	12th*			
24	1st	7th	20th	30th		
Scorpio	12th	20th		7 75		
	9th	10th	17th	22nd	23rd	27th
Sagittarius	13th	20th	23rd			
	7th	12th	15th ·	24th	27th	30th
Capricornus	12th	13thm	17thm	20th		
	2nd	7th	17th	22nd	24th	28th
Aquarius	7th	16th	17th	20th	1	-
	1st	12th	14th*	23rd	29th	
Pisces	12th	20th		124	-MET	
	2ndx	9th	24th	27th	28th	

The x indicates mistakes in MS: brackets omission.

l lord of ascendant ABL

460. Ma al-mawadir al-dallah rald al-afat fi alfain. There are certain situations which are said to be injurious to the eyes. These PLACES INJURIOUS have nothing to do with the signs, TO THE EYES although some people say that there is a hint of this action in Libra and Scorpius, but they are places which contain certain nebulous stars, or certain animal figures from other constellations which are able to cause this injury. The really nebulous stars are four in number, one in the left hand of Perseus, and this one does not count because its latitude is high, and it is far from the course of the planets; a second, behind the aselli on the surface of Cancer, this has to be reckoned with; a third is behind the 19th mansion of the moon, which is described in books dealing with the heliacal rising of the stars (Kutub al-anwar 166) as the venom (humah) of the Scorpion, and this is of the number, a fourth, as is tho tipl of the arrow of Sagittarius; again small stars in a group have a cloudy effect such as Magrah the 5th mansion of the moon which is composed of three stars in the head of Orion. Ptoleny regarded them as cloudy, but they need not be included on account of their high latitude. The Pleiades also resemble Haq'ah and belong to this series since their latitude is low, the moon passes by them and the sun also comes near them. Now those two luminaries represent the two eyes and their action vision.

The dangerous places in the animal signs are those like the sting of Scorpius, nishtar P, the (point of the P) arrow, nushaba of Sagittarius, and the shaukah sharp tail of Capricorn, because its hinder end is fish-like. The hinder end of Leo is also included, as is the star between the eyes of Scorpius and the water below Aquarius maşabb al-mā'. We know of no nebulous star towards the hinder end of Leo except the tuft between his tail and the Great Bear known as dafirah, which is composed of small stars non-luminous, looking like a cloud shaped like an ivy-leaf, the 'hulbah' of the Arabs, or

The multiple accompanion that we are the before the

¹ Several MSS have fain for sinn.

tuft of the lion's tail. Its northern latitude is twice as great as the south latitude of Haq'ah, and therefore we think that it cannot be reckoned in this series, besides the dangerous weapons of the lion are his teeth and claws, not his tail. The stars between the eyes of Scorpius extend from the diadem to the heat and are scattered luminous stars. The water under Aquarius is composed of four small stars man each other situated below the point where the beginning of the flow of water is pictured. Some people call this place the urn of Aquarius, but there are no stars there, and so an urn is assumed in the hand of the man from which the water flows, just as a sword is assumed in the right hand of Perseus.

Our foregoers settled the position of these stars in their time, since which 600 years have elapsed; we however show them in their present position (1340 of the era of Alexander) but it must be remembered that their position increases by a degree every 66 years, 1 i.e. approximately a minute a year.

This is the table, and God is all-knowing.

About 72 - The addition of 12030 to the above ligure gives approximately the present longitude of these stars.

Block on the supposition to Avil and the

Stars from certain signs which harm the eyes

Name of	Beginning with and ending with							
Stars	Signs D	egroes	Linutes	Engle, U	egroos	Minute		
Pleiades	Taurus	150	551	Taurus	170	201		
Praesepe	Canoer	240		Cancer	240	-		
Donebola	Virgo	50		Virgo	70			
Bot meen the eyes of Scorpius	Soorpius	15 ⁰		Soorpius	19°	-		
Sting of Scorpius		10°	401	Sagittar- ius	11º	101		
Venom of Scorpius	Sagittar- ius	140	521	Sagittarius	140	541		
Cip of arrow	Sagittar- ius	180	101	Sagittar- ius	18 ⁰	201		
Tail of 2 Capricom	Aquarius	10°		Aquarius	12 ⁰	-		
10 retar	Pisces	30	-11	Pisces	40			

We now proceed to consider the conditions in the signs from their relation to the horizon, which we have already referred to as the houses' and their adjustment 341, and we edopt the same order as that used in discussing the indications of the signs and the planets, to facilitate the recognition and comprehension of the data ascertained.

Inshallah ta'ala

MS. has here munIr al-fakkah (Alpheoca, Corona borealis), present longitude 11010' Scorpius.

One would assume Shaukah to be a spike of Capricorn, and not the tail, but the longitude corresponds to Deneb al-jadi.

461. Dalalat allati takhussu li'l-mawalid.

SPECIAL INDICATIONS OF THE HOUSES PECULIAR TO NATIVITIES

- I Soul, life, length of life, education, native land.
 II Suckling, nutriment, disaster to eyes if overtaken by ill-luck, livelihood, household requisites,
 assistants profession of children.
- III Brothers, sisters, relations, relations in-law, jewels, friends, migration, short journeys,
- intelligence, knowledge, expertness in religious lawParents, grandparents, descendants, real estate,
 fields, houses, water-supply, knowledge of
 genealogy, what succeeds death and what happens to
 the dead.
 - V Children, friends, clothes, pleasure, joy, little acquisition of property, accumulated wealth of father, what was said of him at his burial-service.
- VI Sickness, defects of body, overwork, if unfortunate accident to legs; loss of property, disease of internal organs, slaves, maids, cattle.
- VII Women, concubines, giving in marriage, marriage-feasts, contentions, partnership, losses, lawsuits.
- VIII Death and its causes, murder, poisoning, evil effects of drugs on body, inheritance, wife's property, expenditure, poverty, extreme indigence, feigning death.
 - IX Travel, religion, piety, fate, seriousness, attainment of knowledge from the stars and divination, philosophy, surveying, sharp discernment, trustworthiness, interpretation of visions and dreams.
 - X Rule of Sultan, government with council of nobles, absolute authority, success in business, commerce, professions, well-behaved children, liberality.
 - Happiness, friends, enemies, concern for next world, prayer and praise, friendship of women, love, dress, perfume, ornaments, commerce, longevity.
 - XII Enemies, misery, anxieties, prison, debt, fines, bail, fear, adversity, disease, prenatal fancies of mother, oattle, harbours, slaves, servants, armies, exile, tumults.

462. Dalālathā allati yataradī ila'l-misā'il.

INDICATIONS RELATING TO HORARY QUESTIONS

I	Asking horary questions, important public
	matters, nobility, advancement in rank, witchcraft
II	and spells.
11	Examining the querent, lending and borrowing, counting friends, arrival of stranger, enemies or
	friends, mandate of amir, winds when they blow.
III	Secrets and news and commentaries, well-born
111	ladies, journeys by water.
IA	Old and hidden things, treasures, thieves!
	hiding-places, schools, fortresses, fetters, [dis-
	missal from office], opening absoesses, lancingA
	and oautery, stepfather, prison.
7	Messengers, right guidance, bribery, rectitude,
	distant places, poor harvests, securing the wealth
	of the ancients, feasts, food and drink.
VI	Lost and escaped, some lost trifle which does
	not turn up, affairs of women and eunuchs, suspicion,
	hatred, oalumny, violence, dissipation, deceit,
	terrors, prison, enemy, poverty, moving from place to
	place.
AII	The absent, thief, places where travellers
	assemble, treasure, death of contemporaries, foreign
	travel, sudden murder [for a trifle], denial,
III	obstinacy, claiming a right, cheapness and dearness. Buried and hidden treasure, things ruined or
111	lost or old, middens and rubbish-heaps, sickness of
	friends, lawsuits without a case; folly, contention,
	pride, dullness of the market, leisure.
II	Failure, abandoned .business, books, information,
	ambassadors, miraoles, roads, brothers-in-law.
X	Kings, notables, judges, the celebrated in all
	classes, amir and his conduct in office, things
	newly legitimized, wine, step-mother.
II	The treasury of the Sultan, its officials,
	trouble in the office, foreigner's child,
	servants child, (read 'abd) things which are
	sound, beautiful, advantageous, the beginnings of affairs, friendship of the great, bribery, food.
XII	Fugitives, writers, those who neglect devotion,
	a precious gem, prisoners, the matter which pre-
	ceded the question, property of oppressors, thieves,
	lost property, soorn, envy and fraud.

III.										
Al-buyut. THE ROUSES	463. Dalālāthā ralā'l-18nān. THEIR INDICATIONS AS TO YEARS OF LIFE	464. Madhahib al-hind fi al-buyut. OPINIONS OF THE HINDUS AS TO THE HOUSES	465. Dalālāthā ralā al-ardā. TREIR INDICATIONS AS TO ORGANS	466. Madhahib al-hind fi'l-a'da. OPINIONS OF THE HINDUS IS TO THE ORCAIN	467. Tartib gummaha, RANK OF THEIR POWERS	469. Alwanha. THEIR COLOURS	469. Fahr al-kawakib fiha. Jors or THE PLABERS IN THEM	470. Zundr gawi al-kawakib fibi.	471. Walkyatha bi tariq al-bind. Their igrus According to THE RINDUS	472. Al-deakar wa'l-untha Mili And Felilis
I	Infancy Rest of	Soul	Head	Head	12	blue	å		र्धा	male fomale
II	Childhad	Riches	Nook	200	3	groon		4	1.	female
III		Brothers	Hand	ITMS	Б	Aorrow	D	\$,	male
IV	Did age Death	Paranta Friants	\$10mg	Hoart	7	red	1.	D	5)	female
. , V	20 01	Boy	Hoart	Belly	8	white	\$		7	male.
AI		Enemies Cattle	Bally	80.00	1	black	8		1.	fomalo
AII	of life	MIVOB	Back	Pal शह	9	mixed		P	14	male
VIII	-	Death	Sexue	1 Organs		black		h	-	iomalo
D	of youth	Dobt		Ighs	6	white	0	Å		male
I		001110	Ki	10 88	П	red	1.	0	03	female
п	End of youth	Income	Ce	IVOB	ro	fallo	4		7	male
XII	y od od	Experse		'est.	2	green	R		1	female
					-			_	_	

473. Ahwal ukhar muta'alliqah 'ala'-1-buyut.
CHARACTERISTICS OF THE HOUSES IN GROUPS OF THREE & SIX

out lat i	I II III	IV V VI	AII AIII.IX	IKKK	
Body and Soul	Body & Soul: some say body without soul because it is at a dark place until it emerges into light	Body with- out Soul: some say body with Soul, be- oause it is situated between light and darkness	Neither body nor Soul: because it contains the houses of death and travel	soul without body: on ao- oount of rapid asoen- sion	
night or last	left	right	left	right	
Colour Fast or slow	moderate	black slow	green moderate	white	
good or bed luck	deficient	good	deficient	good	
Direo- tion	N _{LO COMBILLO}	W	S	E	
Sex Temp- grament	female cold and dry	male cold and met	female hot and wet	male hot and dry	
Hindu Ideas as to halves divided by line MC to IMC	from III-I Ascending bow rising, fortunate.	from IX-IV Descending unfortunate	from X-XII Ascending bow rising, fortunate		
llalves divided by line from	nawa = ship underground night of plan- allied to righ and shortness	htness	ohatra = parasol above ground day of planet allied to leftness and length.		

India II 221.

8 . .

When a house is formed of two eigns, if these are about equally represented, the lords of WHEN HOUSE FORMED the signs are also the lords of of TWO SIGNS the house; if both are in aspect; if only one is in aspect it becomes the more important, while if both are inconjunct, that is superior which has the greater number of dignities. The victory must always be given to that one which has the highest number of degrees in the house.

475. Mā sahm al-sa ādah. The Part of Fortune is a point of the zodiao, the distance of which from the degree of the ascendant in the PART OF FORTUNE . direction of the succession of signs is equal to the distance of the moon from the sun in the opposite direction. 3 The method of determining this is to find the place of the sun (Place 1), then that of the moon (Place 2); the ascendant is Place 3. Then subtract Place 1 from Place 2 beginning with the signs. If in Place 1 this is a higher number add 12 signs to Place 2 and subtract, Next turn to the degrees and subtract as before, if impossible, deduct one sign from Place 2 and add 300 and then subtract. When finished with the degrees, proceed with the minutes the result is the distance of the moon from the sun. Then add Place 3 by signs, degrees and minutes, and look at the result; if the minutes are more than 59 carry a degree to the degrees, if they are more than 29

¹ According to modern astrologists to that sign which contains the cusp of the house.
2 Cf. Bouché-Lecleroq p. 299 seq.
3 Or the distance of the sun from the ascendant is equal to the distance of the moon from the part of fortune in the same direction. Fig. 341.

carry one to the signs, and if the signs are more than 11, deduct 12, the result is the Part of Fortune. 300, ASC F18. 1 अह इ

The Part of Fortune (diurnal) fig. 1 is the distance of Trom) according to the succession of the signs measured from the ascendant in the same direction, (nocturnal) fig. 2 is the distance of) from @ according to succession and the distance of) from O according to succession, and reasured from the ascendant in the opposite direction. The two inner lines refer to the Part of Fortune; the two outer to the Part of Daemon - modified from EL. fig. 35. measured from the ascendant in the same direction. The Part of Dasmon A (diurnal) fig. 2 is the distance of O from Daccording to succession and measured from the ascendant in the opposite direction; (nocturnal) fig. 1 is

Take the following as an example. The ascendant is 8°20' of Virgo, the sun is in 27°44' of Cancer, and the moon in 15°25' of Taurus. These are placed in three rows as above described.

			4.0 \
	Sun	Noon	Ascendant(1)
	Place 1	Place 2	Place 3
Signs	03	01	05 •
Degrees	27	15	08
Minutes	44	25	20

The number of the signs of the sun being higher than that of the moon, 12 must be added, making 13, from which the 3 of the sun must be deducted, leaving 10. The degrees of the sun are also higher than those of the moon, therefore 1 must be deducted from the signs, leaving 9, and 30 added to the degrees, making 45, from which 27 falls to be subtracted, leaving 18. Similarly with the minutes 1 degree must be carried to them, leaving 17 and 60 added making 85 from which 44 subtracted leaves 41. The result of the subtraction of the sun's place from the moon's is therefore 9s 17° 41', to which the place of the ascendant being added gives 14s 25° 61'. From the last figure 60 must be deducted and carried as 1 degree to the degrees, and from the first 12 must be deducted leaving 2, so that the result, the Path of Fortune, is 2s 26° 01', viz. 26° 01' of Gemini.

This is the method of calculation adopted by Ptolemy for the part of fortune which he never altered, but others proceed in this way for diurnal nativities while for nocturnal ones they put the moon in the first place, the sun in the second; and the ascendant in the third, whence necessarily many disputes.

¹ or 18 150 25; Aso. 58 80 20; 68 230 45; 38 270 44; 28 260 1;

² In which case the \oplus would be in \mathbb{M} 20° 39° at the same distance from the ascendant in the direction of succession – and in Fig. 341 in f 13° 50°.

476. Ta hal ghayr sahm al-sarādah sahm ākhir.
Ptolemy recognized only one Part of Fortune, but others have introduced an excessive number OTHER LOTS THAN of methods of casting lots at PART OF FORTUNE nativities. We reproduce in tables those which Abd Marshar has mentioned.

In each case there are three things to be attended to, Place 1/ the beginning, 'mubdd', Place 2/ the 'end, 'muntahd', and Place 3/ the casting-off point, 'malqd', which are treated as in the preceding paragraph, the position in a figure of the heavens of the fortune or lot in question being thereby determined. These three points are called respectively, 'manqud' 'manqud minhu' and 'muzad 'alaihi'. Sometimes the same arrangement is used for both diurnal and nocturnal nativities, but frequently points 1 and 2 are interchanged for nocturnal ones.

It is impossible to enumerate the lots which have been invented for the solution of horary questions, and for answering enquiries as to prosperous outcome or auspicious time for action; they increase in number every day, but the following 97 different lots, 7 of which belong to the planets, 80 to the houses and 10 to neither are those most commonly in use.

¹ Madkhal Kabir - ff. 293-300 are occupied with a detailed description of the various lots and f. 331 seq. with the summary used by Al-Biruni.
2 The amount subtracted, that from which it is subtracted, the amount added.

Numbers	Names of the Fortunes	tween		Cast from Place 3	Diurnal or Non- turnal
	Fortunes of the				
1.	Part of Fortune or tunar horosoope	0	>	Asoen- dant	change
2.	Part of Daemon ² and religion.	D	0	ıı	11
3.	Of friendship and love	0	Я	u	ir
4.	Of despair & penury & fraud.	δ.	0	"	н
5.	Of captivity, pris- ons and escape	h	0		"
6.	therefrom Of victory, triumph and aid	0	24		11
7.	Of valour & bravery	Q	0	11	11
	Fortunes of the	Control of the Contro	Control of the Contro	1915 A TO THE REAL PROPERTY AND ADDRESS OF THE PARTY AND ADDRESS OF THE	
8.	First House - Of Life, Pillar of horoscope	Three	For tur	es "	ıı
10	Nativities, Perman- ence Constancy	0	Q	н	11
10.	Reasoning & eloquence	,.¥	8	п	H
11.	Second House - Property	Inree Lord of II	Fortur Cuap of H	es	п
12. 13.	Debt Treasure trove	168.	Å.	II II	n same
14.	Third House - Brothers	Three	Fortu	103	п

These are the seven Universal xxxxpoi

Τύχη Ερως 1. 3.

2. Δαίρων ' Ανάγκη 4.

Νέμεσις Ninn 6.

7. Τόλμα

of Trismegistos. B.L. p. 307.

The lot of the sun, which is the lot of the unseen and religion (sahm al-ghaib wa'l-dIn) κλήρος Δαίμονος. B.L. p. 295.

Al-Birani said that an illiterate soothsayer's accurate prophecy was due to the coincidence of his Ω with his Aso. Chahar Maqala p. 67. V. also p. 63.

15. 16.	Number of brothers Death of brothers & sisters	ф. О	h. 10° of III	Ascendant*	same
17. 18. 19. 20.	Fourth House Parents Death of Parents Grandparents Ancestors & relations Real estate a/o Hermes	- Kigh (4) 1 1 1	trortu h h h	н п п	н п п
22. 23. 24.	Real estate a/o some Persians Agriculture, tillage Issue of affairs	\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	lord of of	H H	same
25. 26. 27. 28.	Fifth House Children Time and no. of sexes Condition of males Condition of females As to whether expected birth male or female	Five 4(9) 5	Fortune \(\lambda\) Lord of house of)	п п п	ohange

1 1 1 1	Sixth House	- Four	Fortune	9	
30.	Disease, defects, time of onset of them a/o	ስ	8	-neoea	
31.	Hermes Disease a/o to some of the	ğ	\$	dant	ohange
32.	ancients Captivity	Lord	Lord of	n	same
		of time	house of Lord	- 34	
			of time of AO. Lord	on	
33.	Slaves	¥	of VI	n H	8ame
*	Seventh House -	Sixte	en Fortu	168	
34.	Marriage of men (Hermes)	. h	9	п	н
35.	Marriage a/o Wallsl	0	9	77	п
36.	Trickery and deception of	4			
37.	men and women Intercourse			n ,	п .
38.	Marriage of women (Hermes)	ę.		н	п
39.	Marriage of women (Valens)	D	. h	н	п
40.	Misconduct by	4		17	п
41.	Trickery & deceit		4		
42.	women Intercourse	1		н	п
43.	Unchastity of	"		Almin	
44.	women Chastity of	. 4	2	п	н
45.	women Marriage of men & women (Hermes)	9	Cusp VII	п	n n
46.	Time of marriage (Hermes)	0	>	н	Ħ
47.	Fraudulent marriage & facilitating it	h	2	н	ır

1 Οὐάλης. Yettius Valens.

48.	* Sons-in-law	76	1 2	Ascen-	
49.	Lawsuits	8	24	dant	ohange
	Eighth Hous	h - Tiv	Fortur	18.9	
50.	Death	D	Cusp	Degree of h	same
51.	The Anairetai (al-quttal)	Lord	VILLE OF		
50	Real to help the	Ascen- dant)	Asoen- dant	ohange
52.	Year to be feared at birth for death, famine),	Lord of House in which dor &	m ·	same
53.	Place of murder and sickness	u	8.	Degree of $ abla$	ohange
54.	Danger and Violence		Å	-deoca t nab	н
	Ninth House	- Sever	Fortun	n g	
55.	Journeys	Lord	Cusp .	н	samo
56.	By water .	h	15. 07	н	ohange
57.	Timidity and hiding	Ď	Å	н	н
58.	Deep reflection	h	D	n,	н
59.	Understanding and wisdom	h	0	н	н
60.	Traditions, know-	· ·	4.		
	affairs		2191	H .	и,
61.	Knowledge whether true or false	¥.	D	п	same
	Tenth House	- Twel	e Fortu	nes	
62.	Noble births		ord of		
	- High	time	o his		
		degree			
40	W4	exalta		H H	ohango
63.	Kings and Sultans	3	D	"	п
64.	Administrators, vazirs, etc.	Å	8	н	н

65.	Sultans victory conquest	0	h	Ascen- dant	ohange
66.	Of those who rise in station	ት	Ф		и
67.	Celebrated persons of rank		0	ц	same
68.	Armies and police	8	ሊ	н	change
69.	Sultan. Those concerned in nativities)	н	2072
70.	Merchants and their work	草	9	п	ohango
71.	Buying and selling	Д	•	п	m G
72.	Operations and orders in medical	0	4		
73.	treatment Mothers	ę	D	Ħ	п
	Eleventh Hous	e - E1	ven For	tunes	
74.	Glory	0	. Я	Ascen-	ohange
75.	Friendship and enmity	"	"	tt .	11
76.	Known by men and revered, constant in	0	0		14
77.	affairs Success	~	74.	и	п
78. 79. 80.	Morldliness Hope Friends	* YAQ	* * +0 +0 +	и и и	n n same
81. 82.	Violence Abundance in house	A D	0	tt tt	п

83.	Liberty of person	Å	0	Asoen- dant	ohange
84.	Praise & accept ation	4	\$	п ,	н
	Twelfth House	- Three	Fortu	les	Manager .
85.	Enmity a/o to some of the Ancients	ኒ .	3	15	same
86.	Enmity a/o Hermes	Lord XII	Cusp XII	н	п
87. :	Bad luok	Я	•	11	11
	Altogether 7 Fortun 80 to the Houses.	es belor	g to t	de Plan	e ts and
	Ten Fortunes not r	elated	o Plan	ets or	louses
88.	Hailaj *	Degree dor 8	D	Asoen- dant	same
89.	Debilitated bodies	⊕	ð	н	ohange
90.	Horsemanship, bravery	ጊ)	п	i.
91.	Boldness, violence, and murder	Lord	ס	п	п
92.	Trickery and deceit	Å.	Я	п	п
93.	Necessity and wish	h	8	п	same

-e, where the si-

94.	Requirements and necessities a/o Egyptians Realization of	8	Cusp	Asoen- dant	some
96.	needs and desires Retribution Reotitude	⊕ 6 8	¥ 0 ↑	97 11 71	change
		7	0		

477. Fahal mukhtalif 'amal hadhihi al-sihām wa
hal yatafaqa ithmān minhā. There are people who adopt
methods differing from the above under
DIFFERENCES some circumstances; e.g. with regard to
IN PRACTICE the lot of parents when Saturn is under
the rays of the sun, they take from
Jupiter to the sun by night or vice versa by day, and
cast from the ascendant. Again in the case of the lot
for grandparents, if the sun is in Leo, they take from
the beginning of Leo to Saturn by day, and by night
in the opposite direction: And if it is in the domicile
of Saturn then from the Sun to Saturn by day, and vice
versa by night, in both cases cast from the ascendant
even if Saturn is under the rays or otherwise
afflicted. Should two lots indicate the same point,
it is regarded as very fortunate. In some of these

cases the instructions for day and night are the same, in others different as may be seen from the table, in the former event there is no advantage to be derived from a separate calculation.

478. Fahal ghayr hadhihi min siham. This matter of casting lots is a very long one, so that one might think there is no end to it. For instance OTHER LOTS there are those which are cast at the turn of the year (the entry of the sun into Aries) on worldly matters and affairs of empire, and those which are cast at conjunctions and oppositions of the moon to elicit prognostics as to weather, as to success of ventures, and other horary questions. We append in tables the opinions of others on these matters which we have derived from books on the subject.

479. Fahadhihi sihām tasta amal fi tahāwīl sinī al- alam wa'l-qiranāt.

LOTS WHICH ARE CAST AT ANNIVERSARIES OF THE WORLD-YEAR, 249, AND AT CONJUNCTIONS

1.	The sultan's	MC O	MC anniv.	24	same
2.	By another	Deg.	1000		
	way	Conj.	Degree onj.	Ascend	н
3.	Victoryl		Medi	0	
	A ghalbah P firuzi	0	Lord of VII	n	п
		4	(Degree of Des- oendant)		
4.	Battle	3)	Degree Lot of	н
5.	Second way a/o	3.1	4.	Victory	
	to Umarib.	.#	7	Asoend	н
6.	Third way al- furkhan]	h	"	н	tt
7.	Truce between armies	>	β	n	п

In MS. Falh cultivation.

*					
8.	Conquest	0	5	Asoend	same
9.	Triumph -	Φ	4	n T	change
10.	Of 1st conjunction	isoen. year conj.	Degree conj.	α	same
11.	Of 2nd conjunction	Asoen. conj.	Degree conj.	u u	11
the fo	The following loour quarters, and moon.	ts are a d the co	ssociated njunction	with the is and oppo	years, sitions
. 1.	Earth	ኪ	4	Asoend	eme
2.	Water	D	2	· u	п
3.	Air and wind	ģ.	. Lord of his domi- cile		
4.	Fire	.O·	8.	п	**
5.	Clouds	3	λ	н	ohange
6.	Rains	, D	7		n
7.	Cold	Å	પ	baeoeA	п
8.	Floods	0	h	7	at moon- rise

wellfarming afer . mi mi -

and a state of

a subdon

¹ pll has gap here to 489.

	Lots as to pro	gnostios	regarding	g orops &o	GOT -
1.	Wheat	0	24	Ascend	ohange
2.	Barley, meat	. 7	"	***	н
3.	Rice, millet (P. gawars)	.4	2	11	
4.	Maize	. "	h	n i	
5.	Pulse	2	å	tf	n .
6.	Lentils and iron	8	7	н	п
7.	Beans, onions	h	\$	н	н
ð.	Chick-peas	7	0	н	i i
9.	Sesame, 'grapes	ት	2	н	п .
10.	Sugar	\$.	Å	n	Э н ,

Clark months

11.	Honey	1. 5	.0	Ascend	ohange
12.	011	, 6	D	п	11
13.	Nuts, flax	1	9	н	n
14.	Olives	, A	D	11	11
15.	Aprioots	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	\$	п	п
16.	Water melons	4	27+22	11	п
17.	Salt)	8	н	п
18.	Sweets	0	٤.,	н	п
19.	Astringents	Å	h	п	4 Н
20.	Pungent things	\$	*	п	п
21.	Raw silk, ootton	¥	.2		. п
22.	Purgatives	"	d ·	н	н
23.	Bitter purgatives	h	5		п
24.	Aoid purgatives		4.	*- п	9. H 4
					reage :

. Lots oast in connection with horary questions

1. *	Scorets	Lord of	I qeuO	Asoon.	Bamo
2.	Urgont wish	Lord bour	Lord aso.	н	ohango
3.	Time of attainment.	Lord hour	Lord I	и.	н
4.	Information true or not	¥.) ·	н	, n
5:	Injury to business	Lord	0	Ħ · t	nomo
.0.	Freedmen and servants	4,	ኒ	, A	н
7.	Lords and masters	и	,, .	D	н,
8.	Marriago	9	Cusp	Accen.	п
9.	Time for action (Walls)	0	4	n :	, н
10.	fine occupied therein	1	් ኒ	т п	н
11.	Dismissal or resignation	h	4	Ή	н
12.	Time thereof (Wālīs)	Lord of the affair	•	Cusp I	**

End heart ! The west probable.

I have of themps in Ma.

I thur are son many tracels or the

13.	Life or death of absent person	>	3	Asoen.	same
14.	Lost animal	0	"	er er	н
15.	Lawsuit	\$	Å	ır	n
16.	Successful issue	0	4	и	11
17.	Decapitation	D	8	Cusp	п
18.	Torture		72	Cusp	п
	1-6 1 - 5		TA BUT	IX	H

480. Famā al-sahmān wa'l-bahīmatān. On the practice of sortilege by two arrows and the interpretation of animal omens.

ARROWS AND ANIMALS

The book of Hermes known as the 85 Chapters disousses the indications derived from both. As to omens from two animals, Masha'llah mentions that a black animal should be interpreted as Saturn and a yellow one as the Sun. As to sortilege by two arrows none of the interpreters has been helpful in furnishing an explanation with regard to them except Mashq'llah whose examples are founded on the lives of kings. Other members of the profession are inclined to adopt long calculations by many and devious methods neither restricted nor free from error. Some of them at the entrance of the Sun into Aries in discussing the permanence of empire and the probability of rebellion take the first arrow as equivalent to the distance of. the sun from the middle of Leo, and the second to that from the moon to the middle of Cancer, both cast from the ascendant, and the same for day and night, while others who have studied the subject most earnestly assert that the first arrow represents Saturn himself and the second Jupiter. What has been written on this subject alone would make two large books.

481. Famā al-tasmīm wa'l tashrīq wa'l taghrīb.

We now proceed to deal with the various positions of
the planets in relation to the sun,
which are responsible for the most
ORIENTALITY complete changes which closely
OCCIDENTALITY resemble changes in their indications,
due to the vicissitudes of natural
conditions. 152.

If a planet should be within less than 16' of conjunction with the sun or have passed it by less than the same amount, it is designated as 'samim', The superior planets, however, are only in such a position . in the middle of their direct course, while the inferior planets are in it in the middle of their direct and retrograde courses. In regard to 'tashriq' orientality, the inferior planets in the middle of their retrograde course resemble the superior in the middle of their direct course. If the superior planets and the inferior ones in the middle of the retrograde course exceed the minutes of taşmim all² are said to be 'muhtariq', combust, until their distance from the sun is 60; thereafter they are no longer so styled but are said to be under the rays. In this condition they remain like prisoners in confinement until the distance of Yenus and Mercury from the sun amounts to 120, of Saturn and Jupiter to 150 and of Mars to 180. This point is described as the beginning of 'tashrIq' orientality.3 but they are not necessarily visible at this period, for the time of visibility varies with each country and climate. But the term tashriq is properly limited (to the heliacal rising) and after this they are designated 'musharriq', which the Persians call 'kanar-i ruzi'. Thereafter the higher planets differ from the lower, for the former continue tending eastward till they are 300

l samim, in the middle of the heart, (Lane) of the sun. In astrological works, cazimi. The Cent. Dict. suggests a derivation from qalb and shams, but Kaşamim, as if the heart, is more probable.

2 End of lacuna in PL.

3 They are now wast (right) of the sun, rise before it in the east, and become morning stars.

from the sun, and after which they are said to be weakly oriental till a distance of 90° is attained, and the name tashriq does not cease to be applied for at sunrise they are in the eastern quarter, while whenever the 90° is exceeded the term orientality ceases to be applicable. Thereafter the first stationary point is reached, after which the retrograde movement sets in; when this is concluded there is again a stationary point before the direct course is entered. Arrival at opposition to the sun cocurs in the middle of the retrograde path, which is thus divided into two sections, lst and 2nd.

The higher planets after their station until they are distant 90° from the sun are in the east at sunset, but when less than 90° incline to the west, and when the distance is 30° this situation is called the beginning of occidentality (taghrIb), till Mars is 18°, Saturn and Jupiter 15°, and thereafter they are under the rays, until only 6° separate them, when they are combust, until only 16° remain when they are again in tagmim.

In the Almagest the opposition of the higher planets to the sun is called the beginning of the night (ἀκρόνυχος), (atrāf al-lail) (kanār-i shab), it is a situation which is peculiar to the higher planets, for under it they rise at sunset. The Persians however, are in the habit of using the expression Kanār-i shab for both higher and lower planets, but that condition which they call the beginning of the night is really occidentality, therefore they add west, so as to distinguish between the two.

The Mattilh al-Tulum defines the expressions Kanar-i ruz and Kanar-i shab incorrectly as respectively visible at night and visible in the morning.

482. Hal-1 suflian az pas tashriq. We said that the orientality of Venus and Meroury occurs on the rotrograde pathl and is not · INFERIOR PLANETS

AFTER TASHRIQ

completed till a distance of 300 from the sun in both cases. Thereafter they are stationary

and then comes the direct course to their greatest (western) elongation, after which they again begin to approach the sun. All of these situations are called oriental; until 120 separate them from the sun, the beginning of their matutine occultation in the east. They are under the rays until 70 from the oun and are then combust till they reach the limit of samim and · conjoin with the sun in the middle of their direct course. Thereafter they pass out from samim, when their situation in the west resembles that of the . higher planets in the east to the extent which has been noted of them in regard to combustion and being under the rays and visibility at evening twilight. Then they gain their greatest eastern elongation and stop before they again retrograde, passing through all the stages the distances of which we have noticed. till they return to tasmim on the retrograde course.

463. Fahal yanfaşil al-zuhrah fi dhalika fan Tutarid. It is necessary to distinguish between Venus and Meroury as regards HOW VENUS DIFFERS orientality and occidentality, TROM MERCURY HERE as has been done between Mars on the one hand and Saturn and Jupiter on the other, (astronomers are agreed that . no such distinction is necessary between these two. planets) for Venus has a very high latitude, and sometimes conjunction occurs when it has attained to highest north latitude, it then remains visible, so that the expressions combust and under the rays cease to be applicable, although the planet is in those positions; similarly at tasmIm when the north

3 149,60 221.

After inferior conjunction.

Superior conjunction.

latitude exceeds 7°, it must not be described as samimah nor muhtariqah but simply as accompanying the sun, muqurinah.

Jant blac so areged any of deliber 1-185 and

484. Famā hāl al-qamar min al-shams. The position of the moon with regard to the sun as to tasmim and combustion is similar to that of RELATIVE POSITION the other planets, as long as the SUN AND MOON distance is less than 7° east or west of the sun; beyond that it is under the rays till the distance increases up to 12° which is approximately new moon; thereafter the various distances described as phases (254) which produce the quarter, half, three quarters and complete illumination succeed, and are followed at the same distances on the other side of opposition by similar figures.

485. Fama al-tayamun 'an al-shams wa'l-tayasur.

Nonomers agree that all three higher planets from
the time of conjunction to
POSITION RIGHT opposition, and both lower planets
AND LEFT OF SUN from conjunction on the retrograde to that on the direct course, and
the moon from opposition to conjunction are to the
right (west) of the sun, while the higher planets from
opposition to conjunction, and the lower from conjunction on the direct to that on the retrograde course, and
the moon from conjunction to opposition are on the left
(east) of the sun.

486. Hal tataghayyar ta'th Trat al-kawakib
bitaghayyur ahwalha. It may be asked whether with the
changes in situation of
INFLUENCE OF PLANETS UNDER the planets described,
CHANGED CONDITIONS their action also
changes. If their action
did not change, there would be no advantage in paying
attention to these situations. Astrologers are however
agreed that the maximum influence of the planets is at
tasmim, and during this the indications are of
happiness and good news; they are also agreed that such
influence is at its minimum in combustion, until it
arrives at a point where unluckiness changes to
ruination. However, distinctions are made in accordance
with the concord and discord of the nature of the

planets, as e.g. heat may become increased and moisture diminished, consequently the injurious influence of combustion is less with some planets and greater with others. After conjunction, the planet, when under the rays, is like a sick person advancing to convalescence, and when oriental attains full strength and is in a position to bestow all its benefits. The Persians call this its vazirate, 1 any one who wishes to do a good act, does it at this time.)P They extend this name to the whole of the position right of the sun, until at a distance of 300 from the sun the beneficial action begins to stop, and the indications of happiness to become moderate, till at 600 the action changes, this point is called the minor unlucky point, 750 the middle unlucky point, and combustion (on the retrograde)P the major unlucky point. The planet at the first resting place appears etrangled, hopeless, in the first section of the retrograde course sluggish and depressed, while in the second section hope of succour is given, which is confirmed in the second station, delivery being near at hand, while the direct course indicates, as its name suggests, prosperity and power. Similarly the nature of the planets alters from their rising to their setting in the excentric orbit, being dry during the former and moist in the latter, without however the nature of their action being affected. Also from rising to setting in the orbit of the epicycle, for from the oriental phase to the first stop they are moist, then to the middle of the retrograde course warm, then to the second stop, dry, and back to orientality cold. The reason of the change in the orbit of the epicycle is that the action of the latter is bound up with the sun, and it is said that nearness to the sun means dryness and distance moisture. Combustion also changes the nature and other conditions like rising and setting which bring about

I dasturiyyah. (dastur vazīr bud) position of authority.

action in the epicyole different from that in the excentric orbit. The circumstance that the planet is posited in moist places of the eigns or terms gives friendliness; again, in the matter of maleness and femaleness they change, becoming male when oriental and female when occidental.

Again among the signs the planets also are affected by the indications of the whole sign, just as the soul depends on the condition of the body, and so a male planet becomes effeminate when in a fomalo sign, and is even affected by the male and female degrees of a sign, so that there are mixed indications of cunuchism and hermaphroditism, effeminate men and masculine women.

So also in quadrants of the sphere in relation to the horizon the planets may change in the matter of sex, and also at the cardines. The effect of situation at the cardines however is simply to increase the influence of the planet, so that good fortune at a cardinal point is increased, especially if the sign be a fixed one. Calamity and adversity are also intensified in a fixed sign especially if cadent to the cardines, while they are weakened in a tropical sign especially if not cadent.

Some people assert that the west is favourable to the lower planets, and the east to the higher, but you must understand that this is derived only from the analogy of maleness and femaleness, the cost being male and the west female. While the oritorion of the difference between them is distance from the sun.

It has been shown that the orientality of the superior planets occurs on the direct course after combustion, on this account they are then more powerful because as it were, they are escaping from distress and calamity; comparable to this is the vespertine visibility of the inferior planets, which also occurs after combustion on the direct course.

The occidentality of the superior planets occurs likewise on their direct course as they proceed to combustion, so to this is comparable the matutine occultation of the inferior planets also on their direct course. The orientality of the inferior planets resembles that of the superior ones in as much as in both cases it takes place after combustion: if the inferior planets were at that time direct there would be entire agreement of all in the matter of orientality. But the occidentality of the inferior planets, when their movement becomes slow, is a much more injurious and meakening influence than the occidentality of the superior ones because the former have now turned their faces both towards the retrograde course and combustion; so the superior planets in their occidental phase are safer than the inferior, because it is only succeeded by their occultation.

We have extracted from Yarqub b. Ishaq al-KindI all that a beginner requires to know with regard to the different indications of the planets as to their powerful influence in orientality and their weakness in occidentality, although these differences do not amount to being exact opposites.

The "Philosopher of the Arabs" - 9th Century. For his philosophical work of. Hügel, Al-Kindi, Leipzig 1857: for his scientific work Wiedemann, IXIVI, XLII, XLIV: for his astrological writings Loth, Al-Kindi als Astrolog, Leipzig 1875. V. note to 250.

487. Dalālathā wa hiya musharrigah.

488. Dalālathā wa hiya nugharribah.

INDICATIONS WHILE ORIENTAL

INDICATIONS WHILE OCCIDENTAL

_					
ኪ	Beginning of old age, happy in farming and art of irrigation, profound and effective judgment, sharp and authoritative dispatch of all business natters.	idvanced old age, miserable standard of living, business mean and small in extent, work in connection with irrigation and wells, poor food, fraud.			
4	Beginning of manhood and maturity, good conduct, beauty, blegance, desirous of office as vizir or qEdI so as to insure justice, many possessions good reputation, joy in ohildren.	idvanced middle age, occupations of moderate importance, position as pre- fect or law-agent, and all things connected with religion such as copying books of traditions; immoral acts, pilgrimage, sufficient wealth.			
\$	Leading in battle, commanding armies, reputation for courage sagerness for conquest; quick-pass in business; success in mining.	Wean positions in the army such as butcher, cook, smith, farrier, surgeon; theft; work to do with fire and iron.			
0	TashrIq and taghrIb indicating position relative to sun are inapplicable to the sun itself.				
2	Actions when oriental are less effective than when pocidental.	Beauty, hatred, love, joy, glad- ness, pleasure, marriage, gifts; as to orafts, forbidden pleasures, work with colours, pictures, brocades, embroidery.			
¥	Intelligence, reasoning power long consideration, wise depisions, poetry, eloquence, blerk of taxes, surveyor, prderliness, affability, medicine, astrology.	Same as under tashriq but less efficient; occidentality occasions little harm to it and to Venus.			
)	From middle of month to \$2nd ienotes mature manhood, thereafter to conjunction, pld age.	From conjunction to 7th day, ohildhood, from there to opposition, youth; when the moon is under the rays it points to things secret and concealed, and especially it points to the ill condition of creatures resembling the light at that stage.			

489. ME al-ittisel wa'l-insiref. The terms application and separation (ittisel and insiref) refer to the formation of aspects between APPLICATION the planets and withdrawal from such AND SEPARATION positions. These are dependent on the

signs, and the same names are employed which we have already explained in regard to the aspects of the signs, 373 viz. conjunction, two sextile, two square, two trine and opposition. When two constellations are in aspect, planets within them are also in aspect, when the former are not in aspect, the planets in them are inconjunct and concealed from each other. When two planets are in the same sign or in two signs. in aspect to each other and at the same degree, they are said to be conjoint in reality, and the one whose orbit is lower is said to apply itself (ittaşala) to that whose orbit is higher, because the lower one is swifter and constantly overtakes the slower one. Consequently the moon applies itself to all the planets and is applied to by none; Meroury applies itself to all except the moon, Yenus to all except the moon and Meroury, the sun Hars and Jupiter to those above them, Saturn alone applies itself to no planet because all are below it. When of two planets in aspect, the degrees of the inferior one are less than those of the superior planet, the inferior one is said to be proceeding to conjunction and when greater to be separating from the superior. At the time of conjunction the lower planet is said to be conferring counsel (dafir tadbir) on the higher and the latter receiving counsel from it (madfu'ilaihi). This is conjunction in longitude.

490. Fahal limabda al-ittisal hadd. As application is: like meeting, and separation like parting, so an inferior planet when it enters a sign REGINNING OF where it comes into aspect with a APPLICATION superior one, begins to show its movement towards conjunction, which increases till conjunction is completed, unless something else intervenes such as its being outstripped by another planet, or deserted by the superior planet

dafara is here used in its sense of giving, not that of repelling.

leaving the sign in which it was before completion, or by itself becoming retrograde and thus frustrating completion. But there is much difference of opinion as to the amount and limits of completion. Some people say that it begins at 5 degrees and continues till the degrees are equal, the 5 'dead' degrees, 491, being made the basis of this interpretation. Others say 6 degrees, because it is the fifth of a sign, and the average of the planets' terms, 455. Others again say 12 degrees, the distance at which the light of the moon is obscured by the sun, and still others, 16 degrees, the orb of the sun, while others say the average of the respective orbs of the planets in question (436). Again many assert that only complete conjunction need be attended to.

Separation begins when the degree of the inferior becomes even a minute higher than that of the superior, but, on account of the trace of influence which remains, the completion of separation should be determined by the amount assigned to the beginning of application.

491. Fama al-darajat al-mayyitah. The 'dead' degrees referred to are five degrees beyond the ascendant in the direction THE 'DEAD' DEGREES opposite to the succession of the signs. Ptolemy does not reckon these as belonging to the twelve houses, and does not regard them as cadent to the ascendant, but if there is a planet in them he associates it with the ascendant.

492. Fahal lilittisal naur ghayr al-tulf. There are two other kinds of conjunction besides that in longitude, viz. in latitude and in CONJUNCTION ONLY nature. The former occurs when the IN LONGITUDE? latitude of two planets is the same either north or south, and the degrees of latitude are equal. Then they are said to be conjoint by latitude. If the degrees are not equal one must look whether that of lower latitude is rising in the quarter in question, and whether that of higher latitude is setting in the same quarter, if so, they are said to be moving towards conjunction. If the

latitude of the setting planet is lower than that of the rising one, they are separating. If both are rising one must see whether the extreme latitude of the lower is not less than that of the higher one, if so, they are moving towards conjunction; if less, that cannot occur. If both are setting, and that which has the higher latitude is quicker in setting, they are said to be proceeding to conjunction, whether that is completed or not, because that of lower latitude may move to the other side (or the other may overtake it).

The superiority of conjunction by latitude to that by longitude is due to the fact that it does not occur except when the planets are in aspect.

There is another advantage viz. that suppose an inferior planet applies itself to a superior in longitude and then to a third in latitude which is inconjunct to the superior one, then the latter does not continue in conjunction by longitude at the same time.

Conjunction by nature occurs when two planets are in equipollent signs, 377, and takes place when they arrive at corresponding degrees in these. E.g. Jupiter is in 20° of Aries and the moon in 5° of Pisces, when the latter has attained to 10° of Pisces, which is the corresponding degree to 20° of Aries, the conjunction by nature is completed. The condition becomes fortified if the planets are in aspect during this conjunction in nature. Similarly if two planets are in corresponding degrees in signs correspondent by direction, the conjunction is complete; e.g. Jupiter is at 20° of Aries and the moon at 5° of Virgo, then complete conjunction will occur at 10° of Virgo. Aspect here also improves the condition.

193. Mā al-mushāhadah wa'l-muzā'amah. The expressions testimony and dignity (shahādah va muzā'amah) are synonymous terms and are applicable to s

TESTIMONY planet in two different ways. One con-

may occupy, nasib, hazz: (bahra^P) if e.g. it should be lord of the house, 440, in which it is situated, or be in its exaltation, 443, or in any other position congenial to it, it may have one or more of these dignities. If however it is not in a favourable situation it is said to be peregrine (gharib), while if either in its detriment, 442, or its fall, 443, calamity is added to the alien situation.

The other kind results from something outside the situation of the planet, and is of three varieties. 1st, when it is in a situation favourable to another planet and on this account has the advantages of that other attributed to it, whether that be lordship of a house or exaltation; 2nd, depending on the disposition or essential nature of the planet, as e.g. the testimony of Mars is connected with war and lawsuits, of Jupiter with riches and estates, of Venus with amusement and marriage; 3rd, dependent on time, such as day for the sun and night for the moon, or the lordship of the day or hour or the like.

494. Hal lilshahadat tartib. The dignities have a certain order of precedence. Most important is the

ORDER OF PRECEDENCE exaltation, then, term, then OF DIGNITIES triplicity, lastly, face; and so, a certain scale of numbers I Verbal noun of za ama III to become chief a/o Lane =

I Verbal noun of za ama III to become chief a/o lane = muzāhamah the f replacing the C (as in 502 AB.) but Muzā am a dignified planet and muzā amiyyah dignity in the abstract also occur. D.S.T. p. 618 muzā amah is the claim of a planet for dominion (za amah) in a sign in which it has a fortunate position (Khaṭṭ for haẓẓ) and such a planet is called the muzā am of that sign or shāhid, witness. M'U p. 229 "nuzā amah i.e. hazz such as lordship of house, exaltation or the like". Dozy I 593 gives a faulty definition of muz am with a partial quotation from Slane Prol. II 219 n. l as = promittor (which need not be a dignified planet or a planet at all) and as occupying the second place in the zodiac in the direction of the Succession of Signs - a definition of promittor in connection with the operation of direction V. 521 Aol and AB have murāghama (alienated) by mistake.

has been assigned to them, viz. 5 to the house, 1 4 to exaltation, 3 to term, 2 to triplicity and 1 to face. The dignities of the various planets may therefore be added up and compared with each other, so as to see which is pre-eminent. It is related that an authority on this subject assigns 30 to the lordship of the ascendant, 20 to exaltation, 10 to lordship of face, 5 to that of term, 3 1/2 to that of triplicity, 4 1/2 to that of the hour, and finally to the sun or moon, whichever is lord of time, as much as to the lordship of the ascendant. The figures are then added and compared. This is the practice of the Astrologers of Babylon and Persia, who regard the lordship of the face as very important. But emong the Astrologers of the present day, the triplicity is regarded as having precedence over term and face, and indeed the latter is often considered of no account. Further in certain circumstances changes may take place in this order, e.g. the lord of exaltation may take pracedence over the lord of the house in matters of empire and government in high places. It is necessary to know that these dignities are strengthened by aspect, or by other conditions which replace aspect, because if the numbers of two planets add up equal, one of which is in aspect and the other inconjunct, the former is preferred even if its favourable positions and testimonies amount to less than those of the latter.

1 Tyar al-bait, a standard allowance to the house.
2 One of the meanings of bazza is to gain the mastery, Lane. The derivatives in the Tafhim are not recorded in the ordinary dictionaries, but the Mafatih al-fulum p. 229 has al-ibtizaz, the possession by a planet of many dignities in a sign, the planet itself is called mubtazz falaihi. The Tafhim has ibtizaziyyah alaihi, the mastery of a sign. The word has undergone a considerable change in the Medieval Astrologies. Abu Marshar A2 al-mubtez, Hali, 22 seq. al-mutez, Alcabitius p. 81. al-mutem. Junctinus I, 1307. Al-mutaz, id est planeta qui habuerit dignitatem in ascendente gradu. 525.

id... 141. Al-muten, hoo est Vincens, habens plures dignitates. Wilson, Almuten, The strongest planet in a figure in essential or accidental dignities. The change from z to m or n is probably due to the circumstance that z; is frequently used as a contraction or substitute for m and n. Cent. Dict. and N.R.D. Almuten for O.Fr. al-mutaz = al-mutaz as if from azza VIII - ingenious but not in accordance with the history of the word.

victorious planet and victory may be arrived at in two

THE RULING PLANET (essential), dependent on dignities due to position in the orbit, or in relation to other planets or to

the horizon; 2/ muqayyad limited (accidental), when these dignities are referred to one of the characteristic properties of the twelve houses. 523.

496. Ms al-hayyiz wa ms al-halb. The terms 'hayyizd and 'halb' are related in meaning, and they share one

HAYYIZ AND HALB planet, 386, is above ground by, day and beneath it at night, and when a noo-

turnal planet is above ground at night and beneath it by day, it is said to be in its halb, and a planet is described as in or not in its halb. When in addition to this a planet is male, 385, and in a male sign, 348, or female and in a female sign, the condition is called hayyiz, and a planet is said to be in or not in its hayyiz. Moreover it is obvious that hayyiz is more comprehensive than halb, because every hayyiz is a halb but not every halb a hayyiz.

Abū Marshar in this matter has increased the number of male and female degrees. It should be known that Mars in this matter of hayyiz is different from the other planets, because it is both male and nocturnal; if it is above the earth by night and below it by day and

in a male sign, it is then in its hayyiz.

497. Ma al-munakarah. Munakara (contention) is nearly the reverse of hayyiz and occurs when a diurnal

planet is in the domicile 440 of a noc-CONTENTION turnal one, and the latter is in the

domicile of a diurnal planet; or when a nocturnal planet is in the domicile of a diurnal one, and the latter is in the domicile of a nocturnal planet.

The Arabio 'hayyiz' 'natural place' is the translation of the Greek diprois, preferred position. Cf. B.L. p. 103 n. 2 and p. 39.

2 The initial verses of 'All b. Abi al-Rijal's Astrological Arjuzah are devoted to al-mubtazz.

3 Hayyiz translates the Greek diperic and is translated 'dustoria or duotoria sire securitas' Bonatus p. 135. haim for haiz, Aloab. 17°, aym. Bonatus p. 671. See note to 423.

4 E.g. h in Y and I in t or I in t and 4 in 8

498. Ha farah al-kawkab. The planets are said to be joyful, powerful, happy and in good spirits when they are in congenial sections (huzuz)

JOY OF THE PLANET of the signs 449-453, in their halb or hayyiz; the quarters friendly to them N. S. E. or N. 389, and also when far from the sun those which were previously in distress, like the superior planets when oriental and the inferior when cocidental in their direct course. They are also in their joys in those preferred houses which we discussed (469) - this is the best known of all - and finally they are joyous in those quadrants depending on the horizon; the superior in the increasing quadrants the inferior in the decreasing ones (203).

499. Mā al-iqbāl wa'l idbār. Prosperity (iqbāl) is associated with the cardines, as these indicate a happy mean; adversity (idbār) with the PROSPERITY cadent houses, which point to destruct AND ADVERSITY ion and excess. Being in those houses which are succedent to the angles is beyond the half-way line to prosperity, for they are the paths leading there from adversity. But this prosperity and adversity are not all alike, just as the cardines are not alike but are higher and lower in glory and dignity. And indeed the cadent houses are not alike in their destructive influences, because although the 3rd and 9th houses are cadent, the 6th and 12th are not only

500. Ma al-hisar. A planet is said to be besieged (hisar) when situated between two others, as e.g. when a planet in sign.l is surrounded by others in RESIEGED signs 2 and 12. It also occurs when three

oadent but are also inconjunct to the horoscope.

planets are in one sign, the middle one whose degree is less than the one and higher than the other is said to be corporally (bi'l-jirm) besieged. Again a planet is described as besieged by the rays, when in front of it is another in sextile or quartile and another behind it in like aspect. When besieged by two infortunes 3822 the influences are extremely bad, while if between two fortunes, they are extremely good.

I Wiedemann LXIV, 208 has, noted the astrological meaning of these words usually associated with the trepidation theory 196.

2 In the Mafatih al ulum hisar is restricted to this condition. (Ki miyan Ishan dustist ya muzaram-i u bashad min musadaqahau min muzahamah AB) part note 310.

501. ME al-tuhmah. A planet on which a number of unfavourable conditions is heaped, and in evil case on account of being combust or retrograde, or SUSPICION in its detriment or fall or in a cadent house, or inconjunct, or antagonized by infortunes, or whose aspects are inimical is said to be suspect (muttahim) in its significance. (If it shows any promise, it is unable to carry it out.P)

Rice ore alegale will

502. Mā al-in'ām wa'l-mukāfāt. If a planet is in its fall or in a pit,459,or in a sign in which it has no proper section, it is as it were con-BENEFACTION fined in a tight place or cave. If now AND REQUITAL one of the planets friendly,447, to it or its sponsor applies itself to it, and gives a helping hand to deliver it from its calamitous situation, it is described as conferring a navour on it, and is called a benefactor (mun'im). Again if the benefactor arrives at a similar disadvantageous situation, and is applied to by the first planet, this is called requital (mukāfāt).

503. Mā dhu'l-yamīnain wa dhu'l-yasārain. When a planet is in the cardo of mid-heaven and its sextile and quartile rays fall together above TWO RIGHT AND earth, it is said to have two right TWO LEFT HANDS hands, if these fall below earth two left hands. The indications of the former are success and victory.

504. Ma khald al-sair. If while within a sign a planet does not enter into conjunction with another, although in aspect to other planets, VOID OF COURSE it is said to be void of course (khāll's-sair), and is regarded as having separated from conjunction whether in that sign or not. (This name is given to it because the field is empty and it moves without any companion. P)

505. ME wahsh al-sair. When a planet is in a sign and no other planet has been in aspect with it from the time of its entry to that of its exit, it is FERAL said to be feral in its course (wahshi 's-sair). This is practically impossible with the superior planets and the sun, and can rarely occur, but with the moon it is necessarily the case and frequently occurs. If the moon with its rapid motion did not exist,

min muşādaqiyyah au muzā amiyyah.

this might very well happen to the inferior planets, one of them moving rapidly the other slowly. Some people say that when the moon is feral, this is a substitute for conjunction with the planets in whose terms it happens to be within the sign, but this opinion is trivial (muhalhal) and quite unsupported.

506. Bimā dhā yatimm kaun al-ittisāl. That a
'familiarity'l of the various forms discussed should be
completed between the inferior planet
COMPLETION OF conferring counsel (al-dāfir) and the
CONJUNCTION superior receiving it (al-madfür
'ilaihi) 489, there must neither be
return (radd) nor evasion (faut) nor intervention
(irtirād) nor refranation (intikāth) nor abscission of

light (qat'al-nur) nor prevention (man'). Each of these will be distinguished and interpreted.

1. Return. This happens to a superior planet when retrograde or under the rays, for from weakness it is unable to hold what is offered to it, therefore returns and does not accept it. If the situation is such that there is reception between them, or if the inferior planet is at an angle or both of them are at angles, or succedent houses, the end of such return is satisfactory. If however the inferior planet is in the weak situation described, and the superior one at an angle or in a succedent house, the result is destructive even if at first hope was indicated. If both are in a weak situation from the beginning to the end there is nothing but destruction and ruin.

2. Evasion. This occurs when an inferior planet is about to conjoin with a superior one; before this takes place the latter moves out of the sign, and the inferior planet applies itself to another planet either in the same or another sign, the first aspect never having been completed.

3. Intervention. This occurs when an inferior planet tends to become conjunct with a superior one, in the latter part of whose sign there is posited a third planet lower than the superior and higher than the inferior planet. Before the inferior planet completes

An astrological expression for relation of planets by aspect, conjunction, equality of declination (antiscions) &c.

conjunction, the third intermediate planet retrogrades towards the superior planet and passes it by, till the inferior inevitably conjoins with it and not with the

superior one.

4. Abscission of light. If it should happen that the intermediate planet is not in the same sign as the superior one, but in the next and retrogrades into it, this intervention is one of two methods of outting off the light. The second method is when an inferior planet tends to conjoin with a higher one and a third still higher is situated towards the latter part of the sign, then before the inferior planet can conjoin with the intermediate one, the latter moves to the higher one and passes or conjoins with it. The inferior planet does not conjoin with the intermediate one but with the superior later.

5. Refranation. If an inferior planet tends to conjunction with a superior one but before completion becomes retrograde the familiarity is said to be

frustrated by refranation.

6. Prevention. When there is a third planet in a sign between the inferior and superior ones, it prevents. the conjunction of the former with the latter until it itself has entered into conjunction. Then two planets tend to form a familiarity with a third at the same time, the one by means of corporal conjunction, the other by aspect, the former renders the latter vain if their degrees are equal; but when their degrees are different, and the one casting the aspect is nearer to completion than the one tending to conjunction, the former is preferred. (When however two planets apply themselves by aspect to a third at the same time, that is preferable, whose reception occurs first. P) Certain aspects must have an advantage over others, just as corporal conjunction has over aspect, so that the more powerful aspect should interfere with the weaker, but astrologers have not pronounced on this matter.

507. Mā al-qabūl. Reception. When an inferior planet arrives in one of the dignities proper to a superior one, and makes known to it the RECEPTION relation thus established, there is an exchange of compliments such as 'your servant' or 'neighbour'. If further the superior planet happens to be in a situation proper to the inferior of mutual reception takes place, and this is fortified, the richer the situation is in dignities,

especially when the aspects indicate no enmity nor malevolence. When reception does not take place the result is negative.

that al-dafir is the application of one planet to
another and is described as bi'lTHE DONOR. tadbIr. The inferior planet making
application is not specified as dafir
unless it is in a dignified situation proper to it
without regard to the situation of the superior, the
madfurilaihi, this conjunction is called dafr alquwwah, and if in one proper to the superior planet,
dafr al-tablrah, which is the same as qabul described
above, or else the inferior planet is in a place proper

dafr al-tableah, which is the same as qabul described above, or else the inferior planet is in a place proper to itself which also happens to be congenial to the superior planet; this is called dafr al-tableatain, because the natural properties of both are united. The same expression is used when one (an inferior) planet in its hayyiz conjoins with another (a superior one) in its hayyiz, the planets being both either diurnal or nocturnal, for the hayyiz requires two conditions to render it complete, 196.

509. Ma al-muradafah. When a retrograde inferior planet follows and overtakes a retrograde superior one, the situation is called 'muradafah'. Here rollower there is no return on account of the similarity of their situations but if there is reception the indication is for the successful termination of business which was threatened with ruin. However this conjunction, although there is no refusal, is not equal to one in the direct course but is far inferior in significance:

There are other conditions which are efficacious besides aspect and conjunction. Then SUBSTITUTES FOR an inferior planet and an intermed—CONJUNCTION AND late one both apply themselves to a superior planet, the latter is called a collector 'jam'', because it assembles the light of the others. If these are in aspect to each other, this is just as good as conjunction with the collector; if they are not in aspect, that collection

of their light by another planet is effective in place

of conjunction although they are inconjunct.

If an inferior planet separates from an intermediate one which is inconjunct to a superior planet, and thereafter conjoins with the superior one the light of the intermediate planet is transferred to the latter. This is called 'naql' or translation and occurs between two planets which are (inconjunct or between two which are) in aspect but far from conjunction. This condition is effective in lieu of conjunction.

There is another form of translation, when the inferior planet conjoins with the intermediate one, and the latter has already been in conjunction with the superior planet; it is just the same as if the inferior had applied itself to the superior. This occurs when the inferior planet is inconjunct to the superior one because, when in aspect, it is swift in arriving at the

conjunction with the superior one.

In the books, one always finds the nagl of Mars by the sun to Saturn described as the greater nagl and that of the moon by the sun to Saturn as the lesser nagl. If two planets are inconjunct to a third or to a certain place in the zodiac, and then both conjoin with one which is in aspect to both and also to that third or that place, the result is like mirrors reflecting from house to house. This has also been called 'radd' but in view of what we have said before about radd, the use of that word is ambiguous. There is also another aspect of real translation which is not much enlarged upon, except in relation to separation; they say that when an inferior planet withdraws from conjunction with a superior one and conjoins with another then nagl occurs, light being transferred from the one to the other and as this translation is an effective substitute for conjunction, it follows that it should not be void of the effect of separation. However some other word than 'radd' should be used for this condition perhaps sarf or Taks (conversion or inversion) to remove the embiguity.

Clares to Knywelsia Tor the State of Child Clare September that

511. Ma fath al-bab. When two planets whose natures are opposed oon join, this is called opening the doors.

So the conjunction of the sun or OPENING THE DOORS moon with Saturn indicates quiet rain, fine drizzle or snow-storms, that of Venus and Mars torrential rain, hail, thunder and lightning, and that of Mercury and Jupiter the opening of the doors of the winds. 2

512. Kaif yakun quwwah al-kawakib wa du'fha. In dealing previously with the relations of the planets to the sun, to each other, to their STRENGTH AND WEAKNESS own orbits, to the zodiac, and OF THE PLANETS to the horizon, we have discussed as far as possible the

good and evil effects of each, as well as the summed effects of more than one. Each planet has a most favourable situation, and when some advantage is lost, its power is diminished to a like extent. The converse is true with regard to unfavourable situations.

A planet is at the height of its power when the following conditions are present. Motion direct, rapid and increasing, far from the sun's rays, oriental if superior, occidental if inferior, in aspect to both sun and moon, and these in a fortunate state, besieged by fortunes or aspecting them, relieved of infortunes, associated with fixed stars of the same character, rising in its own orbit, passing above the infortunes and below the fortunes, north latitude increasing, happening to be in domiciles of the fortunes, or their huzuz or in a place resembling its own nature, or in houses most congenial to it, in its own hayyiz, at an angle or

The context shows that it is not opposition in the Zodiac (as Dozy incorrectly quotes from Muhīt) but opposition of natures, 447, or of domiciles which is responsible for the atmospheric phenomena. PL has halhai ishan; PP khanfhai ishan; the definition in Muhīt, buyūthuma. The figure in 440 shows that the domiciles of the pairs in question are opposite.

2 If you see the moon separate from Venus and apply itself to Mars or v.v. this is also opening of the doors, Albohazen Haly p. 396.

succedent thereto, in a quadrant of the same nature, and increasing, elevated high above the malefics and

conquering.

But when slow, [retrograde, under the rays, occidental if superior, and if inferior moving slowly] westward towards retrograde, inconjunct to sun and moon, or in an unfriendly aspect to them, without reception, the infortunes in an inimical aspect, or besieged by them, associated with fixed stars of a contrary nature,. setting in own orbit, so that the malefios pass above and the benefics below, decreasing south latitude, in unlucky houses, in parts of signs foreign to them, in detriment or fall, in a contrary hayyiz, distant from the angles or succedent houses, in a quadrant of different nature, at the nadir of their joys, and conquered by the malefios high above them; this is the aome of weakness. But in all conditions there is always an admixture of good and bad, often difficult to interpret, and requiring all the resources of the art as well as experience and industry.

513. Fahal tanfaeil al-nayyiran fi dhalika rala al-kawakib. In regard to the foregoing there is considerable difference be-

HOW SUN AND MOUN
DIFFER FROM THE PLANETS
IN THIS REGARD

tween the sun and moon on . the one hand and the other planets on the other. When both of the luminaries are

in aspect to each other, and to the benefics, and are in their own sections of the signs or those of the benefics, both of them are strong. But if they are insituations unsuitable to them, and the malefics, full of enmity are above them, and the benefics below, or are eclipsed, or near the dragon's head or tail, especially the latter by less than 12°, both of them are weak. The moon is especially so when near (muhaq) or in conjunction, or on the wane, or under the

I line dropped.

earth, or in the combust way, 514, all of which increese its weakness.

Many people include among the inauspicious situations for the moon the being in the last part of a sign, and in the 12ths of both malefics, setting in the south, and being in the ninth house from the ascendant, all of which are not exclusively applicable to the moon, especially the last part of the signs, where all the terms belong to the malefics, 453, a situation bad for all the planets, as are the 12ths referred to. There is also to be considered the quarter of the heaven, and the fact that the ninth house from the ascendant is the nadir of the joy of the moon, 469, and this is peculiar to it.

514. Mā al-tariqah al-muhtariqah. The combust way is the last part of Libra and the first of Scorpius.

These two signs are not congenial to THE COMBUST WAY the sun and moon on account of the obscurity and ill-luck connected with them, and because each of them is the fall of one of the luminaries 443. They also contain the two malefics, the one by exaltation (Libra, Saturn), the other by house (Scorpius, Mars). The peculiarity however which has given the name muhtariq is that the exaltation of Saturn is near, the fall of the sun being on the one hand and that of the moon on the other, while the adjacent parts of both signs are occupied by terms of Mars. 453.

515. Ild kam sinf tanqasim ahkam al-nujum. There are as many divisions of Astrology as there are elements in the universe. These may DIVISIONS OF the either simple or compound and JUDICIAL ASTROLOGY on both the influence of the planets is active. The former on the whole do not submit to such influence, nor to any change, except where they come into contact with each other, when, because they are mutually opposed and violent, they are always in strife. Such admixture does take place on the surface of the earth, but is only completed by the heat of the sun's rays. So all four

elements become united, and the surface is the place appointed for the action of the planets, which extends as far as the power of their rays penetrates by reason of the presence of interstices. Then these rays return by a contrary motion and carry with them the aqueous vapour which they have produced, and they rise from the earth until they reach a point where the power of such movement becomes weak. So this motion and agitation is the cause of all the vicissitudes and disasters of nature, the resultant phenomena being either permanent or temporary.

Anything therefore in the way of heat or cold or moderate temperature, of moisture or dryness owing to movements of the atmosphere, or of the various forms of moisture carried by the winds such as cloud, rain, snow; everything that is heard in the air such as sharp claps and rolls of thunder; everything that is seen such as lightning, thunderbolts, rainbows, halos, meteors, also shooting stars, comets and similar atmospherio aunomena; everything that occurs in the earth in the way of tremors, and subsidences, and in the water as tempests and floods, and the flux and reflux of the tides - all these form the subject matter of the first division of astrology. These phenomena are not permanent or rarely so; rain, snow, comets and earthquakes are those which have the longest duration; were they not sufficiently widespread their concentration in one spot would be disastrous.

A second division is that which is concerned with the mixed elements, such as occur in plants and animals, and is of two kinds, affecting the whole of a population or only a part thereof. Famine may be

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taken as an example of the former, due to failure of orops or drought, and epidemios such as spread from country to country, like the plague and other pestilences which depopulate cities.

The latter variety is more localized and scattered in its appearances, it results from psychical phenomena, such as battles, struggle for power, change of dominion from one land to another, deposition of kings, revolutions, emergence of new religions and sects, so that this chapter is a long one and this variety the more important of the two.

The third division is specially concerned with the environment of the individual human or other, the events which affect him in the course of his life, and the influences which remain behind him and in his progeny, while the fourth has to do with human activities and occupations. All of these are founded on. beginnings or origins 'mabadi' possibly trivial.

> Beyond these there is a fifth division where such origins are entirely unknown. Here astrology reaches a point which threatens to transgress its proper limits, where problems are submitted which it is impossible to solve for the most part, and where the matter leaves the solid basis of universals for one of partioulars. When this boundary is passed, where the astrologer is on one side and the soroerer on the other, you enter a field of omens and divinations which has nothing to do with astrology although the stars may be referred to in connection with them.

> 516. Fama al-mabadī' allati bīhā turaf durūb algism al-awwal. The fundamental principles which are

· applicable to enquiries in the PRINCIPLES BY WHICH first and second of these INQUIRIES RELONGING divisions of astrology are TO THE FIRST DIVISION substantially the same. They ARE KNOWN are based on the greater, intermediate and lesser con-

junctions, the exact places at which these occur and the ascendants at these times; further on the thousands known as hazārāt, hundreds, tens and the firdaria. There I Al-kindI conceived that these played the same rôle for events in the macrocosm as does the horoscope for the life of the individual.

are people who take from the conjunction and opposition of the moon which preceded the enquiry, and substitute this for the above and there are others who depend on the nearest colipses past or future, of which the most hurtful are those of the sun, especially if of considerabla extent.

517. Ha tafell dhalika wa tafeirhu. The degrees at which Saturn and Jupiter meet in conjunction, together

with the ascendant of that ANALYSIS AND time, and the ascendant of INTERPRETATION OF THESE the year of the conjunction all move in the direction of

the succession of signs through a whole sign in a complete solar year. The point arrived at is called a terminus (intihat); moreover this terminus of each year is in the sign next after that in which it was the year before, and in the same degree thereof, e.g. if the terminus of the first year was in 100 of Cancer, that of next year would be in 10° of Leo. The matter of the thousands and what follows them is in the like case, and there is no difference between them except in the different amount of time allotted to the degrees and signs. This is a usage of the Persians and became known to us through their language. 1.

We have stated before that according to Abu Ma'shar the years of the universe are 360000,2 the deluge being in the middle of these. This statement occurs in his book called 'The Book of Thousands' where the degrees of the zodiao are each made equal to a thousand years, so that the fraction belonging to a year is 3 3/5 seconds. This is the great division; secondly, the signs are made equal to a thousand years each; this is the term of thousands. Thirdly the signs are made equal to single years, the terminus of years being thus produced as we said before: Fourthly the I According to Abu Marshar in his Kitab al-uluf, when the heavens were first set in motion all the planets. the sun included, were in conjunction; when the same phenomenon again presents itself, which may notocour for millions of years, the world will enter on a new period. Reinaud, Abu'l-fida, I. CXCI. The Book of the thousands on religious houses treats of birth, duration and end of the world, and fixes the times when great changes in Empires and Religions will take place. d'Herbslot, IV. 695. 2 204.

degrees are made equal to single years, and this is the small division.

Between the units and thousands two other terms are introduced, one in which each sign equals a hundred years and another in which each is ten. Nothing is said with regard to the share of the degrees in the case of the tens and hundreds such as we have spoken of in the case of the thousands and units.

We have previously discussed the extent of the firdaria, and placed in a table their order at nativities (438-9). But here the order changes and that of the signs which contain the exaltations of the planets is adopted (443); viz. 1st Aries which has the exaltation of the Sun; 2nd Taurus of the Moon; 3rd Gemini of the Dragon's Head; 4th Cancer, of Jupiter; 5th Virgo, of Mercury; 6th Libra, of Saturn; 7th Sagittarius, of the Dragon's Tail; 8th Capricorn, of Mars; 9th Pisces, of Venus 443. The order is therefore, Sun, Moon, Dragon's Head, Jupiter, Mercury, Saturn, Dragon's Tail, Mars, Venus, and then back to the Sun. The distribution of partnerships is as before, but the lords of exaltation have precedence over the lords of the firdaria, which however preserve their own order and the partnership in their own sections, except in the case of the Dragon's Head and Tail, which do not enter into partnership and are therefore alone in their firdaria.

These are the principles which must be relied upon and used at every anniversary of the world-year and its quarters, also at every conjunction and opposition of the moon, especially those which occur immediately before the anniversary and the quarters.

518. Fami al-admar al-madhkurah 'inda al-qiranat wa arba'ha. The revolutions which are mentioned in connection with conjunctions,517

REVOLUTIONS REFERRED n. 2, have a duration of 360

TO AT CONJUNCTIONS solar years. They are divided and THEIR QUARTERS differently into quarters, by some people equally into 90

The entrance of the Sun into Aries. But in 1020 the Perigee must have been some 14° E of the winter solstice in which case the relative duration of the Seasons would be S 92.8, Sp. 91.4, W. 88.6, Au. 88.12.

years each as if quarters of the coliptio, by others, substituting the relative duration of the seasons of the solar year into a first quarter of 90 years, a second of 85 1/4, a third of 90 and a fourth of 94 3/4.

519. Fama al-mabadi' allatti biha yakhtass al-qism al-thani wa yatamayyaz min al-awwal. In addition to the

PRINCIPLES SPECIAL TO THE SECOND DIVISION AND DIFFERENT FROM THOSE OF THE FIRST principles laid down for dealing with questions of the first order, the following are adopted for those

of the second. The turn of the solar year and of its quarters, the conjunctions, oppositions, quarters and other phases of the moon, also the experiences of people in all places as to the rains (anwar, 166) on the days of the past year, further, the eclipses, combustions, conjunctions, retrograde movements of the planets which have occurred in the year. There are astrologers who note the ascendant at the time of the entry of the sun and moon into the signs, and deal in the same manner with the five planets, but this is obviously going out of the way without advantage.

520. Famā al-sālkhudāh. That planet is known as the Sālkhudā (Persian for) lord of the yearl which, at the anniversaries of the world-year LORD OF THE YEAR (solar year), is at the ascendant or one of the angles with dignities in its own degree, or if there is nothing there, that which is in a succedent house. If there is nothing there also, then it is that planet which is not inconjunct with the ascendant or its lord. According to the Hindus it is that planet which is next in order of the lords of the days; to each planet a year being given. They make a great deal of this.

521. Fama al-mabadi' allati biha yata arraf alqism al-thalith. The principles adopted for questions
of the third order are as follows:
PRINCIPLES OF THE For every creature there is a time
THIRD DIVISION of its first appearance, and decrees
are then sought from the ascendant
and the figure of the heavens as to its condition. This
section is exclusively devoted to man, and must not be
I Haly p. 255, VI. 3. alcalcadeny; cel id est annus et
cadeny id est acminus.

employed for plants, orops or animals. There are two initial points, sowing or conception, and time of appearance (waqt al-nujum) or birth. From the arrangement of the stars, the haylaj becomes known, and the kadkhuda, the ruling planets of the houses, (mubtazzat) 4 the gifts (allowances of length of life), ataya, the additions, ziyadat and deductions nuquanat therefrom, and the

murderers (qawati*)5 which put an end to it.

At the anniversaries of the birth there become known the progressions (intiha'at), the apheses (tasylrat), the lord of the revolutionary figure (sahib al-dawr), the divisor or distributor of the fortunes of life (janbakhtar or al-qasim)? and the mudabbir its partner8 in administration, the lords of the weeks, and the firdaria. I These are included in the Persian version. 2 Hyleg of the Latin and English renderings, Greek αφέτης. According to Vullers the derivation of haylaj is uncertain. It is equal to the Pers. Kadbanu (mistress of a family) interpreted by astrologers as signifying the body of the 'native' as opposed to Kadkhuda (master of a family) signifying the soul. Under the root 'hlj' lane mentions the myrobalan fruit (Pers. hallla, Arab. hallla) which in the stomach is like a good housewife in the house. Bonatus p.677. Ylam v. note 495 M.U. Both haylaj and Kadkhuda are significators and their marriage determines the length of life but of. Nall. II 355. For an incorrect definition of haylaj see Fagnan. Add. aux diction Arabes. 3 Persian for head of a household (in Turkish pronounced Kiayā, a sterard); translation of οἰκοδεσπότης)της γενεσεως), the alcochoden (atelchodela acolpodebia &c for other renderings see Abu Marshar E IIII) of the translations. 4 v. 495. 5 plural of qati, translation of lations. αναιρέται · 6 The aphetic theory rests essentially on the assimilation of the Zodiao to a roulette on which the life of the individual is projected with more or less force from a certain point of departure (an aphetic place) and is arrested by certain destructive (anaeretic) places before having passed a quarter of the circle.BL. p. 411. TasyIr = decois - directio defined by Junctinus p. 379. v. 523. Athazir Haly p. 157 v. 254. 7 'quem Arabes vero Algebutar, Persae autem zamootar appellant' Junot.p.1068. Both (and numerous other variants such as alieriustar Haly p.157, algerbutaria, Abu Ma'sber E IIII De mag. conj. Ven. 1515) represent the Persian jānbakhtār. M'U p.231 has by mistake jānbakhtān, which Suter suggested should be jānbakhshān, probably influenced by the Arabio & Latin terms. Wiedemann p. 242. 8 Particeps Junot. 1.c.

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522. Mā tafsīl dhālika wa tafsīrhu. As to the analysis and interpretation of these, the infant (el-

maulid) is at first delicate and weak,
INTERPRETATION is unfavourably affected by the least
Onange in its condition, and it is impossible to have confidence in its.

survival until it has attained the age of four years. These are called the years of rearing by the astrologers. The first thing they do in these years is to ascertain whether it is going to survive or not, and when in their opinion it is sufficiently strong to be reared, they look whether there is a haylaj or not. This they search for in five places; 1/ the lord of the time, day or night; 2/. the moon by day and the sun by night; 3/ the degree of the ascerdant; 4/ the part of fortune; 5/ the degree of conjunction or opposition of the moon preceding the birth. The haylaj is one of these. After it has been determined according to the proper rules, I then the most powerful planet as regards dignities (muza amah) of those in aspect to it is the kadkhuda. If it is at an angle a large number is assigned, if succedent an intermediate one, and if in a cadent position a small one. These are the numbers which we discussed under the years of the planets (437) and according to the condition of the kadkhuda as regards power or weakness, these numbers indicate years of life or months or days or hours.

These are the gifts or allowances (atlya) of the kadkhuda. In the event of its being in a maleficent or weak position, every fortune which is in a friendly aspeot to it, or is in reception with it, adds its smallest number to the allowance, in the form of years or months according to the strength or weakness aforesaid, while every infortune in inimical aspect deducts such a number. These are styled the additions and deductions. The result is the longest period of life to which the native can attain, if one of the anaeretai4 does not interfere. Sometimes in a nativity there is no haylaj, in which case the length of life must be estimated from the numbers of the fortunes present. The anaeretai are moreover malefic in themselves and their rays are inim-<u>i</u>cal like certain fixed stars which are known for their The haylaj must be in an aphetical place, either near the East or West Angles or in the IX,X or XI house. 2 An alternative definition is given by. Junet. p. 141 "the most powerful planet in an aphetical place". 3 Chron. p. 90. 78 on the length of human life. 4 Saturn and Mars.

evil effects 460. When the direction arrives at them, at the time when the half-year or quarter or yearly allowance is due, disaster results and then the fortunes can

do nothing against the unfavourable situation.

There are astrologers who regard the situations at the thirds of the year as gifts of the kadkhuda in place of the positions at the quarters. But there are many anaeretal, among them the degrees of the ascendant and of the moon, if one of them interferes with the other, and again the cusps of the 4th,7th and 8th houses. These are separately dealt with in the books.1

Each year the ascendant is ascertained when the sun comes round to the same minute of the ecliptic in which it stood at the birth, i.e. the anniversary (tahwil), and also every month when the sun acrives at the same degree and minute it occupied in the radical or revolutionary figure. The lord of the ascendant at birth is the lord of the first year, that of the second, the planet next below in the order of the spheres, and so the lords of the revolutionary figures for succeeding years are reached in the same fashion as you proceed with the lords of the hours, 890. The Babylonians adopt the same method, but start with the lord of the hour of birth, instead of that of the ascendant, the second

being next in order below.

The termini of the years are determined as follows; a sign being given to each year, the end of the second year is in the second sign at the same degree as the ascendant and so with the third. When the signs and degrees of the yearly terms have been learnt, each year is divided into (thirteen) months of 28 days I hour 51 minutes and a sign to each given, so that the last month ends at the same degree as the radical ascendant has

I Apparently Capella was regarded as one. When Abū Sahl

on leaving Khwarizm with Avicenna was overtaken by a sands torm he foretold his death within two days because the direction of the degree of his Ascendant would then reach Capella (not Capricorn as in translation) 'va an quti'ast', Chahar Maqala p. 87. 2 At waich time a theme of the heavens or revolutionary

figure is constructed in the same way as the 'radical'

figure 'apl' at the birth.

3 According to Hermes, De revol. nativ. II p.219 and Junot. p.1051 the dominus anni is the lord of the sign of the year (as distinct from the Salkhudā of worldyears), and to Wilson p.280 that planet which has most dignities and is strongest in a revolutionary figure.

the same sign as the first, while the first month of the next year has the same sign as the year; similarly a sign is given to each of thirteen periods of 2 days 3 hours 50 minutes, the end of the last of these periods

coinciding with the end of the monthly term. 1

The lord of the week is determined as follows: take the days elapsed since birth and divide by 7, note the product, and count on the same number of signs from the ascendant of the radix, the one you arrive at is the sign of the week. Then count the remainder which is less than 7 from the lord of the ascendant in the direction opposite to the succession of the signs, the sign you thus arrive at is the lord of the day of the week in question. There are astrologers who proceed in the direction of the signs, not contrary thereto.

523. Fama sair al-mardudat marha. We have referred previously to the Apheta and its direction in regard to termini, the thousands and cycles.

OTHER THINGS TO EX. Here its meaning requires to a
RECKONED WITH certain extent to be explained,
because in nativities the aphesis

is not calculated by the equal degrees of the coliptic but by degrees of ascension. So the aphesis from the degree of the ascendant and the planet which is situated there is calculated by oblique ascension at the locality in question, one year for each degree. So also the aphesis of the planet at the occident angle will be according to its descension at the locality, because the setting of any sign at a locality is equal to the ascension of its nadir. However with regard to the M.C. and I.C. and any planet situated there, the aphesis is in all localities by ascension in the right sphere. So if a planet is not transiting one of these four degrees but I Cf. Junctinus p.1138 who is more accurate. The year is divided into 13 months of 28d 2h 17m 38m; 9m; 14m, and the month into 30 days of 22h 28 35m 16m 18m; 2

5 But probably not its real lord, 390.

This is Ptolemy's method of determining the length of life by the time taken by one planet to reach a certain point of the zodiac or the former position of another planet by the diurnal movement calculated in planetary hours. (1/12th of its diurnal arc) κατά τῆν ἀριμαίαν or degrees of oblique ascension. A year being assigned to each degree, 90 years would be the allowance if the points were separated by the semi-diurnal arc, which converted into degrees of right ascension might be considerably more.

a point between two angles, its ascension is compounded of those of the adjoining angles, and the calculation is

a long and difficult business.

An arc of direction is always calculated from the haylaj, the significator of life, and never from any other point except in special cases. The Kadkhuda is the significator for the length of life. The degree of the ascendant is always made apheta whether there is a haylaj or not. When at an anniversary or any other time there is ascertained the point at which the direction of the haylaj has arrived, the lord of the term in question is called qasim or divisor, in Persian, jan-bakhtar, bringer of the fortunes of life. The name qasim comes from the circumstance that because life is situated between the radical place of the haylaj and the anaeretic point (qati), the interval is divided into sections by the terms of the signs, and the lords of the terms become the lords of these sections. Any planet which is in the term of the apheta or directs its rays to it becomes associated with the administration of that section.

With regard to the ruling planets (mubtazzāt): in the various houses of the planets are numerous dignities and associated therewith preeminence in the possession of these (ibtizāziyya). The mubtazz without qualification is that planet which at a nativity is predominant (mustaul) by virtue of numerous dignities at the ascendant or its lord, or at the five aphetic points in the radix (aşl al-maulid) and similarly at its anniversaries. The firderia we have already discussed both in relation

to the years of the world and to nativities.

524. Fakaif dabt al-mawalid wa famalha. Procedure to be observed at a birth.

When the child is born you must PROCEDURE AT take the altitude of the sun if it is A NATIVITY day, and work out the ascendant and its degree. This is the horoscope of the nativity. If it is night, then the altitude of a wellknown fixed star which is on the rete of the astrolabe . must be taken. Do not concern yourself with the planets which would only involve you in difficulties, nor with the moon, for working with it would be a mistake unless it is necessary. Further if by day or night the condition of the heavens is such by reason of cloud or the I The divisor is important for indicating the profession a native should enter. Junot. p.1070 from Albohazen . Haly f. 95 and also to a certain extent 'alceloadeny', 520. p. 255, see VI. 3.

like, that you cannot get an observation, then only the determination of the time remains.

When you know how much of the day or night has passed, the ascendant can be calculated by the method we have described. The number of hours elapsed can be determined in two ways, the first by having a water-clock or other apparatus for measuring time going before the labour comes on, the clock having been set by sunrise or sunset or the like. When the birth takes place, the hour must be noted. The other way is to set the clock going at the time of birth if previous notice has not been received, and watch it until it is possible to take the altitude of the sun or a star. It is then possible by counting back the numbers of hours shown by the clock

to get the exact time.

If there is no clock available, all that is necessary is a cup of any material which will hold water; a hole must be made in the bottom of any dimension you please, and when the child is born you may proceed in one of two ways at choice, first by letting water into it and second by allowing water to escape from it. If you choose the former, place the cup on the surface of clean water, watch till it fills and sinks. Immediately take it out and empty it, and place on the water again, and count the number of times it sinks until the sun or a star is visible. A mark must then be made at the point the water has reached, to indicate the fraction to which it had sunk. Then take the altitude and note the time, and proceed as before till as many sinkings, together with the fraction marked, have taken place as noted. Then take the altitude again and determine the number of hours from the second time the cup was placed on the water, and count back the same amount from the time the sun became visible, which gives the time of birth.

If you choose the second way, place the cup on something like a trivet, and take a pitcher full of water, and fill the cup, when all the water has poured or trickled out, fill again and count the numbers of pitchers used till the sun or ster is visible, if there is water in the cup make a mark, and proceed as before with the determination of the time.

525. In lam yatahaqaq rasad al-waqt madha yu'mal.
Should no observation have been made at the time of
birth, the determination of that
IF TIME NOT NOTED time is beyond the reach of ecience,
USE OF 'ANIMODAR' for there is no way of knowing it;

but astrologers by estimation and conjecture arrive at one little different in the sign of the ascendant, when an attentive observer employs cautious questioning. But it is necessary that there should be a certain degree for the ascendant, so they find a way, by using an indioator (namudar) which furnishes one which they assume to be the degree desired. The indicator most in use is that of Ptolemy, which if it does not disclose the exact degree, is the best substitute. The method in question is to ascertain as accurately as possible the time communloated to you, and determine the ascendant, the cardines and the places of the seven planets. Then find the degree of the conjunction of the moon which occurred before the birth if that was in the first half of the
month, or else the degree of opposition, if in the latter half. Then determine which planet has the most dignities and testimonies, then the one that comes next, and so proceed with the others till the last and note the result:. The most important testimony is being in aspect to that degree, for when two planets are equal in the number of their dignities, the one in aspect whatever that may be, is preferable. Then examine which of the two most dignified planets is nearest to an angle by counting the number of their degrees. Thereafter transfer the angle to the degres of the nearest planet and derive the ascendant from that. If the degrees of the .two planets are very distant from an angle, take the next planet in order of dignity, and examine the others till you find that which is nearest to an angle and proceed as before.

There are astrologers who do not attach any importance to the relative distance from or nearness to an angle but simply make the degree of the angle which is nearest to the most dignified planet to the place (from which to derive the ascendant) without altering its degree to that of the planet and proceed as we

have said.

526. Fakaif yu'raf masqat al-nutfah. The essential condition which makes it possible to discover the temperament, constitution and form TIME OF CONCEPTION of a native as well as the conditions which take place in him

The animodar of the Latin translations 'Rectification'; on the use (and futility) of namudars (numudhar) in relation to the Nativity. Chron. p. 290.

Tetrabiblos. Bk. III, cap. III.

3 P. has 'the same as the degree of the latter'.

during life within the mother's womb is the ascertainment of the time of conception. Authorities insist of use being made of this. It is possible to learn from the mother or the father if they agree the beginning of the phenomena of pregnancy, the direction of which they have month by month or week by week ascribed to Saturn

or Jupiter and so down through the spheres.

The procedure adopted by astrologers is founded on two principles either of which is satisfactory if properly executed: 1/ it is assumed that the degree of the ascendant at birth is the same as the degree at which the moon stood at the time of conception; and 2/ conversely, that the degree of the ascendant at the time of conception is the same as that in which the moon stood at the time of birth. In the first place it is desirable to ascertain from the mother whether it is the 7th, 8th, 9th or 10th month of pregnancy, having done so look at the ascendant and the configuration of the heavens at the time which has been approximately arrived at; if the moon is at the degree of the ascendant, give to the ascendant of conception the same degree. Then the child has completed so many full revolutions of the moon before birth, either 7 (191 days 6 hours), 8 (218 days 13 hours) - here be careful not to say that an 8 months child is not viable - 9 (245 days 21 hours) or 10 (273 days 5 hours).

If the moon is not at the degree of the ascendant, whether above or below the earth, if above, look how many degrees separate them, and take a day for every 130 ll', and for every degree 1 hour and 5/6, and every minute of a degree 1 5/6 minutes of time, and subtract the result in days hours and minutes from the days of that month of which you have been informed. If the moon is below the earth, take the distance from the ascendant to the moon, and proceed in the same way, but add the result to the days of the month in question. So the greater or less number which you

The mean tropical movement of the moon in a day.

arrive at is the time spent by the infant in the womb. Count back therefore from the time of birth the number of days and hours, the result is the time of conception. Thereafter ascertain the position of the moon, and when you know its degree make this the degree of the ascendant, for this is approximately accurate from the data available.

527. rama al-qism al-rabir. For horary questions of the 4th order, the ascendant of the beginning of the

matter in hand must be ascertain-THE FOURTH DIVISION ed, whether that be determined already as in the case of a nativity, and therefore known, or whether a time has to be selected or chosen as a starting point. The purpose of this section is to select a suitable time for carrying out some business so as to insure the presence of fortunes and the absence of infortunes, just as we protect ourselves on the surface of the earth from the rays of the sun, by selecting northern aspects, and shady spots and using moistened punkahs and ice-houses,1 In this matter pay no attention to the silly talk in which the Hashwiyites persist and their denial of what we have accepted in this matter of 'elections' (ikhtiyar).2

The essence of this section is so to adjust the cardines that the malefics are as distant as possible both in themselves and their rays, while they are to be kept illuminated by the benefice and their light, especially the ascendant and its lord, also the moon and the lord of its house, and the significator of the business which is the subject of the inquiry. Also see to the moon and the lord of the ascendant and the significator that they are in aspect to each other, and place them in such a position that they all cast an aspect to the ascendant lest the election should turn out to have bad effects. This is a long and wide field of enquiry into which it is impossible now to penetrate.

further.

528. Fama al-qism al-khamis wa mabadi'hu. Rules for questions of the fifth order.

In view of THE FIFTH DIVISION AND ITS PRINCIPLES the fact that I al-khuyush al-mablulah wa'l thaluj al-madiunahA. Khaish haī tar va yakhhā zīr-i zamīn agandaP. 2 P. has 'who are always orying out "Mould that a miracle could happen to us that this calamity should be frustrated and that we should be made happy"!.

the nativities of querents regarding various contingencies are for the most part unknown, astrologers deal with the statement of the querent as a starting point just as if it were a nativity. The ascendant of the time is taken and investigated, as well as its lord and the moon and that planet which the moon is leaving. These are used as significators for the querent, and as the matters on which guidance is sought belong for the most part to the 7th house and its lord, or to such other house in which the question is comprised, 461, and its lord, also to that planet with which the moon is about to conjoin, there is no reason why with a little care and attention an answer should not be found somewhere among the twelve houses. This division is known as that of the questions.

This division is known as that of the questions.

529. Fama al-mas'alah al-bikariyyah. In case of an idlel request or one for a general prognostic the custom of the majority of astrologers is to

IDLE AND GENERAL follow the same procedure as in other QUESTIONS questions, namely to ascertain the ascendant of the time of the query.

They then examine the aspects as they would at a nativity and make conclusions i.e. as to the remaining period of

life and the conditions therein.

There are however astrologers who increase the range of horoscope inspection by claiming to elicit the past life of the querent. Hashwiyite astrologers, inclined to falsification, when such a question is asked bid their clients return and sleep on the matter for three nighted and concentrate their attention on it during the day, and then question them. After satisfying myself as to their writings I know of no method of dealing with them except insisting on exposing their vicious decrees and their leading the querent into orime by the bad advice given him.

530. Fama al-khabi' wa'l-damir. Khabi' refers to hidden objects (concealed in the hand) and damair to

THOUGHT READING querent. That greater ignominy is likely to be the part of Astrologers

than that resulting from hasty dealing with such

l bikari is a Persian word.

2 Which he appears to have done in his "Kitab al-tanbih

Tald sind at al-tamwih".

For instances of successful thought-reading of the tales of Al-Kindi and Al-Biruni in the Chahar Magala p.64, from which the meaning of damir may be gathered. That given in Prol. I. 233 'penses secretes du destinits too restricted.

questions and in comparison how numerous are the lucky hits, of Magicians who keep up a patter while they are on the look-out for tell-tale indications and actions!

Now we have arrived at a point of the science of the stars which I have regarded as sufficing for the beginner; any one who exceeds the limits set out above exposes himself and the science to derision and scorn, for such are ignorant of the further relations of the art and especially of those which have been ascertained with certainty.

Conclusion of the Book of Instruction on the Elements of the Science of Astrology Composed by Abu al-Ralhan Muhammad b. Ahmad al-Biruni. May the Mercy of God be upon him. Abundant Mercy. And His blessings on Muhammad, his descendants the pure in heart.

All glory be to God first and last.

As the Colophon has no date, the following from the first fly-leaf of the MB are added.

By the accident of time this book came into the possession of the poor dependent on Allah the all-sufficient Auhad b. As ad b. Mihrla'r al-Mustauff. May the Most High God improve his circumstances, and favour the realisation of his hopes in this world and the next. May he cause him to select aright the winning arrow from the quiver. In the month of Allah, Rajab the Deaf; 839 AH. (Jan. 1436 A.D.).

He, the Guide. This book came into the possession of the poor slave in need of the Mercy of our Lord the Creator 'Ala b. Al-Hunain b. 'Ala al-Sahqī. May God overlook his sins by Muhammad and his family and his generous associates. In the year 889 AH. (1485 A.D.) Praise be to God first and last and may He bless our Lord and prophet Muhammad, the best of mortals, and all prophets and saints.

Well endowed is he who with sufficient humility unites intellect and Soul For these two form a fortunate star-conjunction which has an enduring influence with the people.